البدعات
شريعة ام جهالة

Shariat Ya Jahalat

EITHER RIGHT PATH OR IGNORANCE

By

Muhammed Palan Haqqani-Gujarati(RAH)

Published By :



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ABDUR RASHID HAQQANI

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PUBLISHER'S SUBMISSION

SHARIAT YA JAHALAT is the book of Janab MUHAMMED PALAN HAQQANI Sahab Gujarati (Rah) It has been published already in Gujarati, Hindi and Urdu. And shown the right path to many muslims who had gone astray. May Allah cause the English version also to guide those who are in the dark.

Lots of our friends from South Africa and United kingdom (U.K.) always recommended to print out an English version of this book. After a long time by the grace of Almighty Allah it has been published now. The comments of noted Ulama-e-Hind included in the book speak of its importance and our readers will understand its value.

We pray to Allah that He may accept our efforts and cause it to be beneficial to human kinds. Aameen.

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بسم الله الرحمن الرحيم ○
نحمده ونصلي على رسوله الكريم ○

In the name of Allah, the compassionate, the Merciful. we praise Allah and call for blessings on his noble Messenger.

Confirmation*

Shaikh al.Hadith Mawlana Muhammad Zakariya مدظلہ

I am acquainted with Haqqani for more than ten years and my Gujrati-speaking acquaintences have told me that his knowledge has benefited many people. I have seen his work *Shari'at Ya Jahalat* and I pray that Allah grant him and his work approval in both the worlds. I do not know for how long I will be able to listen to the recital of the book in spite of my yearning, for, not only I have a failing eyesight but I also suffer from different ailments. However, as Mawlana Muhammad Tayyib, the muhtimam of Dar-ul-Uloom, Deoband, has confirmed, the few passages where a doubt could arise have been polished which makes this book more complete and beneficial.

May Allah make it more and more useful for the people.
Aameen.

Shaykh al-Hadith, Mawlana
Muhammad Zakariya
Saharan Poor (UP)
12 Shaban 1395 AH

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* If the urdu edition

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ٥
نَحْمَدُهٗ وَنُصَلِّی عَلٰی رَسُوْلِهِ الْكَرِيْمِ ٥

درود

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَعَلٰی اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، اَللّٰهُمَّ بَارِكْ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَعَلٰی اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ٥

{(O Allah, shower blessings on Muhammad and on the descendants of Muhammad as you did shower blessings on Ibrahim and on the descendants of Ibrahim. Surely, you are Praise worthy, Glorious. O Allah ! Bestow favour on Muhammad and on the descendants of Muhammad as you did bestow favour on Ibrahim and on the descendants of Ibrahim. Surely. You are Praiseworthy, Glorious.) "}

(Mishkat. Mazahir ul Haq.)

Ten Expressions

1. Belief in one God is the root of a Muslim's faith.
2. In obedience to the Prophet ﷺ lies a Muslim's success.
3. In abiding by Shariah there is security for a Muslim..
4. The path of *Jihalah* (ignorance) leads a man to destruction.
5. Unity among Muslim is their Symbol.
6. *Taqwa* (righteousness) leads a Muslim to *Marifah* (divine aluoreness).
7. Carnal desires destroy man.
8. To repent is the *Sunnah* (practice) of Sayyidina Aadam عليه السلام
9. Stubbornness is the practice of Iblees.
10. Only he attains the goal who strives for the Truth.

Haqqani.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

Expression of Trust *

Mawlana Abu at-Hassan Ali al-Hasni at Nadwi دامت فیوضهم

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

Praise belongs to Allah who is sufficient and peace be on His chosen slaves.

It is the wisdom and Mercy of Allah that he gets whomsoever He chooses to further His Work: وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ (To Allah belong the hosts of the heavens and the earth.** He may not choose a *Madrasah****-educated student for that, neither a scholar nor a well-practiced author. He may not even choose a high-sounding orator. We have an example of that in my great friend Haqqani whom Allah has chosen to proclaim Truth and disband falsehood, to bring belief along proper lines and to correct wrong customs and practices.

This book, *Shari'ah ya Jahalat* is part of his reformatory efforts. It is sample in language and caters to current taste of the readers. Therefore, it has proved very beneficial. It is unfortunate that my poor eyesight Makes but I am aware of the thoughts and ideas and the effects of Haqqani's speeches. Beside, it is not necessary for me to write anything on this subject after the valued comments of two great personalities, Mawlana Muhammad Zakariya and Mawlana Qari Muhammad Tayyib. I however, consider it an honour and a testimony of Truth to put in a few lines of expression of trust.

May Allah cause this book to be most beneficial and the author to work more for the cause of Allah. *Aameen*

Abu al.Hasan Ali
Dar-ul-uloom Nadwat-ul-Ulama

1st Sept. 1975. Lakhnow

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* urdu edition

** al-Fath, 48:4.

*** a religious School.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ٥
نَحْمَدُهٗ وَنُصَلِّي عَلٰى رَسُوْلِهِ الْكَرِيْمِ ٥

In the name of Allah, the Compassionate, the Merciful. We praise Allah and invocate blessings on His noble Messenger.

Marks of the pen*

Mawlana Sayyib Habibur Rahman مدظلّه العالى Ghaznawi,
editor: *Aab Hayat*, Ahmadabad.

Muhammad Palan Haqqani has published already two Gujrati editions of this book, having sold five thousand copies of each, and this is the third edition in urdu. This reflects the acclaim the book has received.

Muhammad Palan Haqqani is a very celebrated and acknowledged preacher of Gujrat. His sermons have reformed thousands of Muslims of a Gujrat who gave up polytheist customs and *bid'ah* and become dutiful Muslims who observed *Salah* and fasting regularly and attached themselves to the Prophet's ﷺ *Sunnah*. We do not find his example in the previous fifty years of Gujrat. ذَالِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ {That is Allah's bounty, He gives it to whom He will}**

The native home of Haqqani is Maliya Miyanah (Sorashtor). He is from the Miyanah community who are a very brave and courageous people, but at the same time very ignorant and evil. They were in the bad books of the government because of their criminal activities. The Britishers had placed several restrictions on these people during their rule. About 35 years ago, Mawlana Shaukat Ali رحمة الله عليه had made great efforts to reform these people and to soften the British government's tough attitude towards these people. Most of the bandits in Gujrat and Sorashtar belonged to this community, So they were classified by the government as wicked. They were so ignorant that though Muslims they did not know the injuntions of *Shari'ah*.

The country gained freedom from the British and with that many restrictions were removed from these people. Haqqani, as we have said

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* Introduction to the urdu edition.

** Al-Ma'idah, 5:54.

was one of them. His father, Palan, was himself a notorious bandit. Highway robbery was their family profession, but who knew that their offspring would turn out to be an erstwhile servant of religion and a great preacher.

Haqqani was not much educated, for, the family had nothing to do with education. Nature, however, had other ambitions for him and in his young age he had a rudimentory learning of Gujrat and Urdu which later on proved an unlimited blessing for him.

When he grew up he worked as a labourer in one of the factories which abounded in Gujrat. Ahmadabad had a network of mills and one of them Haqqani took up job as a labour and began his active life. He was young and had a careless, mischievous attitude which was accentuated by the family characteristic. Beside, there was no one to stop him, or correct him. Soon he was an image of the wicked man that was so common in that period and in that situation. He also married within his community and he soon moved to Dankaneer (Sorashtor) where he worked in a factory. He was very devoted to Qawwali and though he was not eloquent, he sang well and was the heart throb of gatherings. At the same time, he was involved in crime.

Suddenly, he came across a Majzoob.* Haqqani stayed mostly in his company, fed him and recited *qawwali* to him. He looked after him in many ways, like changing his clothes, etc. When he found the *Majzoob* happy, he requested him to pray for him and his normal request was. "Ba ba, pray for me that my horse may overtake every one else's horse." Thoogh he really meant that he should outshine all other people in *qawwali*, yet Allah approved his prayer from another angle. His heart began to incline towards religion and he felt naturally pulled towards *Salah*. He contemplated on the scinces of *Shari'ah* and bought religious books. He used all his salary and even sold out the jewellery of his wife to buy books. The result was that they had to starve because they had no money left for other things once he used his resources to buy books.

However, his life changed completely and in an amazing way. I think that nature was preparing him for service to religion and it is normally experienced that when conditions become very bad Allah causes one of His slaves to arise and work for religion. The slave who arises is one whom none may have expected to cause such a revolution. Haqqani had

* Majzoob is one lost in divine contemplation and who has given up all worldly pursuits.

to endure much hardship for the sake of religion particularly from his own family. He was opposed for sporting a beard, ridiculed for wearing garments recommended by ***Shari'ah*** and laughed at for abiding by *Sunnah*. Then as he invited people to religion, to refrain from associating anything with Allah, and to abide by *Sunnah*, he was ostracised, reviled and exiled.

The mercy of Allah embraces one whose people throw him out because he invites them to the path of Allah and His Messenger. The same thing happened with Haqqani. His community cast him out but the Muslims of sorashtor and Gujrat welcomed him. Until then he preached within his own region but now he preached all over Sorashtor. The creatures of Allah crowded him. The books that he could not find or afford were placed at his disposal by nature. Someone donated to him a microphone and a loudspeaker which we carried along on his trips as preacher.

He was so occupied with preaching that he had to resign from his job and he spent most of his time in studying books and contemplating on religion. He is blessed with a very good memory and whatever he reads he retains in his mind. He remembers hundreds of verses of the Quran, hundreds of Ahadith from the *Sihah Sittah* (the six books of Hadith) and hundreds of reference from reliable and authentic exegesis of the Quran. During his sermons, he supports his arguments with reference to the verse numbers of the Quran, page numbers and volumes of books of exegesis, Ahadith and jurisprudence. He speaks on for hours together but anywhere upto twenty thousand people listen to him with rapt attention as if cast under a spell by the Quran and Ahadith. When he delivers a few sermons in a locality, a sudden change takes place among its dwellers who give up vice like gambling, wine and indecency, and attend the Mosque regularly. Men and women, seventy to eight years old, who never bowed their head in prostration, became regular worshippers who never missed the *tahajjud* prayers too. Haqqqani then moved from sorashtor to Gujrat with Ahmadabad as his centre. Within a month, his audience soared up to twenty-five thousand of whom women numbered five to seven thousand. He is ery adept at advising women and succeeds most in reforming them. Soon, he was invited all over Gujrat and he agreed to visit every district of Gujrat and delivered ten to wenty sermons everywhere. In a few months, all of Gujrat was agog with religious fervour.

In the earlier days of his mission, he composed the book

Shari'at ya Jahalat. He dealt with controversial issue and unIslamic customs and practices and proved his point in the light of the Quran and Ahadith, and figh Hanafi. He put forth his thesis in a manner that the common man may understand easily and his own conscience may urge him to reform and correct hiniself. But, as happens with all reformative moves, selfish people try to thwart them. The residents of Gujrat, particularly of its villages, were very simple people who had been misled into wrong customs by ignorant *pirs** and self-styled *Mawlivis* who defrauded them in the name of religious. The authentic Ulama of the region had chosen to quietly do their duty in their respective areas without coming into a direct confrontation with the miscreants. But, Haqqani did come out in the open to face their wrath. However, the more they spoke against him and his book, the more the man and his work gained popularity. They termed the book hurting and insulting and demanded that it should be confiscated. They brought so-called *Mawlvis* from distant places to support them but the recognised and authentic scholars of Gujrat lent their support to Haqqani and his book. The administrators and *Muftis* of the Many Dar-ul-Uloom declared that there was nothing wrong with the book which was, rather, beneficial to the people.

This book stands out with singular distinction among the books published in Gujrati, also because the author is not qualified from a Dar-ul-Uloom. He is not one of the *Ulama, Muhaddith, exegette* or a *Mufti*. In spite of that, he has composed a book that has enchanted the Muslims of the Gujrat and reformed hundreds of the misled. His style is so convenient that everyone can follow it.

W ien Haqqani visited Bombay, the crowd was uncontrollable at his meetings. The second edition of the book was sold out in Bombay and there were Many requests for on urdu version and Allah had approved that demand, so that the urdu translation is in your hands.** Do not so by the style, grammer or composition for that is not within Haqqani ability.

Rather, pay attention to the Message of the book in the light of the advice: أُنظُرْ إلى مَاقَالَ وَلاَ تَنظُرْ إلى مَنْ قَالَ (observe what is said, not who says it). May Allah grant the urdu edition*** as much approval as He granted the Gujrati edition. *Aameen*.

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* pir is a mentor or saint.

**And, now the English version (Publisher).

***And, also the English edition (Publisher).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the Compassionate, the Merciful.
Submission of the Author*

Allah Ta'ala has said:

فَمَنْ يُرِدِ اللّٰهُ اَنْ يَهْدِيَه، يَشْرَحْ صَدْرَه، لِلْاِسْلَامِ ۚ وَمَنْ يُرِدْ اَنْ يُضِلَّه، يَجْعَلْ صَدْرَه، ضَيِّقًا حَرَجًا

{So whomsoever Allah intends to guide, He opens his bosom to Islam, and he whomsoever He intends to send astray, He makes his bosom narrow (and) strait..} (al Anam, 6:125)

* Taala, the Exalted

It means that it become easy for him to abide by Islam and it is a sign that he is fortunate with blessings. It is a commentary on the words: As for him whose heart opens up for Islam. Allah guides him with *noor* (a light). *(Tafseer Ibn Katheer)*

My friends, it is an established fact that no Man can become an *aalim* (Scholar), *Mawlvi* or *Mufti*, etc unless he studies for a certain number of years at a religious institution. But, it is amazing that a labourer can serve the religion of Allah, his own community and Mankind in general without formal education, only through the mercy of Allah and the prayer of a religious Man of Allah, a *Majzoob*. If you want to witness the wonderful workings of Allah and His approval of the Supplication of the *Majzoob* Ali shah, the saint then read the work of the wage-earner--that is myself. I refer to my book, *Shariat ya Jahalat* and I urge you to read it from cover with an open mind, devotedly. You will see how Allah got me to accomplish the task of propagation of religion in writing and speech and how He granted it universal approval. I thank Him for this favour and I pray to Him to cause Me to continue to work for His religion will the last breath of my life.

Speech of Man is of two kinds. It may be truthful or false. Those people who are truthful do not care for the world and do not hurt anyone. As for those who lie, they seek this world and do not hesitate to tell lies to get their desires fulfilled. They cause ill-will among different people and they hurt the Muslims.

There have always been and will be two kinds of people, the truthful and the liars. They do not agree only on some points and this is the problem today with our Muslim brothers. They profess the *Sunni* faith but their practice is contrary to Islam and when they are cautioned about it, they do not hesitate to accuse the preacher of being outside the folds of Islam.

In India, there is mostly a difference of opinion between the factions of Deoband and of Barelvi. It is not easy for a common man to decide which of these two factions is on the right path. But, if we read those ancient books which were written before either of these factions had emerged then it will be clear to us who is true.

In this book, I have cited quotations from the ancient books to answer questions of a controversial nature. I have looked out for answers first in the Quran and then in the Ahadith followed by reliable and authentic books of the Hanafi School of thought.

Many things are done today in away that *Shariah* disapproves, but people continue to believe that they abide by *Shariah* rather than contravene it because of their ignorance. It is to these people that the book is addressed and that is why it is given the title *Shariyat ya Jahalat.*

As I have stated earlier this work was beyond my scope but Allah has helped me accomplish it. It took me to work hard for seventeen years and I hope it will receive the appreciation of my readers.

A philanthropist, Zameer Ahmad Siddqui, asked Me why additions of certain topics were not made to the book and when I told him that inclusion of those topics would entail expenditure beyond our means, he admised Me to go ahead, placing trust in Allah. Accordingly, I included such issues as concerned the ordinary Muslim and revised certain portions of the previous contents. The new subjects included the issues concerning the dead -- are they alive, if so, do they hear us; if so, can they do anything? The honourable Zameer Ahmad Siddiqui bore all expenses incurred to incorporate threse revisions, and to present the *Shariyat ya Jahalat* in the revised form. Besides him, the honourable Aynullah Zahid Ali also contributed towards the costs of publishing this book. The respected Badr-uz-Zaman helped us locate a scribe for this book, Munshi Mahmood al-Hasan who wrote down the entire book diligently. Mawlana Zameer Ahmad Azami was responsible to ensure the soundness of this book and he discharged his responsibility very well.

This book was first published in Gujrati in December 1962 and was well received by the reading public by the grace of Allah. There was a perisbent request to translate it into urdu and this responsibility was entrusted to Mawlana Abdul Mateen ibn (Mawlana Abdul Lateef. He completed the translation with revision where neccessary the urdu book was published in May 1965. While Mawlana Abdul Mateen is to be credited for the urdu version, the task was Made possible by our benefactors Abdul Hameed and Muhammad Ameen with their generous contributions. Mawlana Abdul Mateen has another credit to his name besides being an accomplished Gujrati speaking scholar of urdu and

Arabic, he is also a scribe and wrote down the urdu version himself. The financial side was taken care of by Ahmad Bhai Isma'il.

The book having been in print for long, meanwhile, I also gained more knowledge, additions and revision were in mind. Accordingly, the whole text with revision was re-written and the book was reprinted on offset.

The honourable Nizamuddin also contributed generously towards the printing costs. May Allah preserve him from trial and tribulation and shower choicest blessings on him in both the worlds. *Aameen*! The Haroon Trading Co. also donated generously and may Allah reward them and shower His choicest blessing on them. *Aameen*!

Mawlana Abdur Rahman Hyderabadi was a great help in revising and editing this book and I am much obliged to him. May Allah reward him abundantly in both the worlds, *Aameen* !

Mawlana Muhammad Isma'il, My friend Muhammad Farooq and Abdur Rasheed and his three brothers have been of help in verifying references and overall soundness of the book and in its circulation respectively. May Allah protect them and be bountiful to them. *Aameen*!

My benefactors, Abdus Salam and Noor Aalam have been instrumental in the production of the book and I pray to Allah to Shower His Mercy on them and their families and all men, women and children of Baylagchiya, Calcutta. *Aameen*! These people sponsored my visit to west Bengal.

My grandson Sudhwani Ghulam Husayn, son of Abdullah, was responsible as a commercial artist for the designing. Mawlana Hakeem Misbah ud-deen was a great help in printing and binding of this book.

We have not written the Arabic text of the Quran * but have sufficed with proper reference and translation. The quotations of Ahadith are also duly cited. We hope that this book will be of great help to our Muslim brothers and sisters in guiding them on the right path.

In conclusion, I pray to Allah that He may grant approval to this book and reward everyone connected with its production and circulation. May He protect and reward in both the worlds all who have contributed monetarily, physically or in any other way to make this

* However, we have included them in the English translation. Publisher.

book a reality. May, He keep them safe from sorrow and grief and give them security of life, wealth and faith and forgive them. "O Allah, causes my effort to be a means of guidance to the Muslims and a means of salvation for me, my parants and all benefactors." ***Aameen!***

12th April. 1965.
9th Zul-Hajjah 1384.
Thursday.

Mohammad Palan Haqqani
(Gujrati)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ ۝

THE BOOK OF ALLAH

Allah has said in the Quran:

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ۝

And we send down, of the Quran, that which is a healing and a mercy to the Believers, and it increases the evildoers in nothing but loss.
(al-Isra, 17:82)

The Quran is a Mercy and a healing for those who regard the Quran as their guide and consider themselves as trustees of this Book. It is a panacea for their mental, psychological and moral ailments but those who reject it and do not follow its guidance or tread their own path although they know it is Allah's Book in fact, wrong themselves . In that case, the Quran does not even leave them in the condition they were before it was revealed or before they knew about it, but it causes them to suffer loss. As long as the Quran was not revealed or not introduced to them, their loss was limited to their ignorance but when the Quran was presented to them and it defined the difference between Truth and falsehood, they became liable to accountability. If they then reject the commands of the Quran and the Truth then they are no more innocent and unaware but they are tyrants who adopt falsehood at the cost of Truth. They wrong themselves because they knowingly suffer a loss.

It is the Muslims alone today who have the Book of Allah with them exactly as it was revealed to the prophet, ﷺ word for word but, again, it is only the Muslims who, though they have the Book, deprive themselves of its unlimited blessings. We ought to have recited it, understood it and followed its directions in which case it would have made us true vicegerents of Allah on earth. Those people who abided by it, in the past, were raised by it as the *imams* and leaders of men. Indeed,Allah has said:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۔ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۔ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ۔ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ٥

Allah has promised those of you who believe and do righteous deeds that He will certainly make them successors in earth even as He had made those before them successors, and that He will certainly establish for them their religion which He has approved for them, and will certainly give them in exchange, after their fear, security. "They will worship Me, associating not anything with Me." And whosoever disbelieves after this, then those they are the transgressors. (al Noor, 24:55)

This is Allah's assurance to His Messenger ﷺ that He would make the Muslims Masters of the land and leaders of men. Today they fear other people but tomorrow they will be at peace and in security. They will hold the reins of power and authority. And, indeed, we did see that happen. In the Prophet's ﷺ times, Makkah, Khayabar, Bahrayn, the Arabian peninsula and Yaman were liberated. The Majoosis of Hijr and some areas of sham (Syria) had agreed to pay *jizyah* (head tax on non Musliam people of the Book under Muslim rule). Heraclius, the Emperor of Rome, had sent gifts, as also the ruler of Egypt, the kings of Iskandariya (Alexandria) and Umman (Oman) The Negus of Ethiopia (Abysinia), Ashamah رضی اللہ عنہ embraced Islam, and his successor too, followed suit.

Sayyidina Abu Bakar رضی اللہ عنہ then succeeded the Prophet ﷺ as his *Khalifah* in the state. He strengthened the Islamic hold over the Arabian peninsula and a series of victories followed in the lands of persia under the command of Sayyidina Khalid ibn waleed رضی اللہ عنہ. The disbelivers were eliminated and Islam was estalished. Sayyidina Abu Bakar رضی اللہ عنہ also sent Abu Ubadah ibn Jarrah رضی اللہ عنہ and other commanders of armies to the countries in sham and they too raised aloft the banner of Islam and destroyed the symbol of the cross. An army under the command of Sayyidina Amr ibn al Aas was sent to Egypt. And, after conquering Basrah, Damascus, Umman, etc, Sayyidina Abu Bakar رضی اللہ عنہ also passed away.

Sayyidina Umar رضی الله عنه became the next Khalifah. The truth is that no prophet was ever succeeded by such a sincere Khalifah. His strong nature, piety, fairness and God fearing attitude are not matched anywhere in the world. His conquests included all of Sham and Egypt and much of Persia and the kingdom of chosroes was thus broken up. The chosroes fled and the Qaiser (Emperor of Rome) was destroyed. He ceded Syria and hid himself in Constanstinople (Istanbul). The wealth of these nations which they had amassed over centuries and which came to Muslim hands was used by them on the pious poor and destitute. The promise of Allah was fulfilled. Then, came the era of Sayyidina Uthman رضی الله عنه and the religion of Allah spread to the extremes of the east and the west. The slaves of Allah took His religion to every nook and corner of the world, to Andalus (Spain), Cyprus, Qayrwan, Sabtah and as far away as China. The Chosroes was killed and no trace was left of him. The fire of the Majoosis that burnt for thousands of years was extinguished and the *takbeer* (Allah Hu Akber) was called out from every height. Mada in, in Iraq, Khurasan And Ahwaz were also annexed. The Turks were defeated and their king was subdued. Thus, the supremacy of Islam during the reign of Khalifah Uthman extended far into the east and the west. The truth is that the warriors got strength from the recital of the Quran by Sayyidina Uthman رضی الله عنه. He was much attached to the Quran. He collected it, published it, took care of it, and his services in this regard were unique and matchless.

The Prophet ﷺ had said,
"The earth was rolled up for me so that I saw the east and the west. Soon the rule of my ummah will extend to those corners which I have been shown."
This was realised in Sayyidina Uthman's رضی الله عنه times.

Let the Muslims see how true is the promise of Allah and the forecast of His Prophet ﷺ. Till today they walk on the lands over run by those warriors. Pity him who goes out of the sphere of the Quran and Hadith and pity him who hands over his ancestral treasure to other people. He throws away the lands earned at the price of precious blood. O Allah give us strong faith, a real love and a perfect fighting spirit. *Aameen* ! (*Tafseer Ibn Katheer*)

Today, we keep a copy to the Quran in the house, wear charms on which its verses are inscribed, wash them and drink the residual water, or give it a wrong interpretation and deceive the unwary, or merely recite it to gain reward. We no longer seek guidance from it. Our deeds and our

mutual relationships do not any more conform to its guidance, and we do not give rights of fellow men which the Quran prescribes. We have stopped asking it who should we obey and where in lies our success. We now turn to misled and selfish, satiated and egoist fake *pirs* or *mawlvis*. The consequences of our conduct are before us, for, we have ceased to abide by the laws of Allah and His Messenger and we obey others. Allah has said:

إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ وَ يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۝ وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ۝

Surely the Quran guides to the (way) which is the straightest, and gives glad tidings to the Believers who do righteous deeds, that theirs shall be a great reward. And that those who believe not in the Hereafter, we have prepared for them a painful chastisement. (al-Isra, 17:9:10)

Allah has described the Quran as a Book that guides to the Right path, assures the pious and righteous of great reward, and warns the unfaithful of a terrible punishment. (*Tafseer Ibn Katheer*)

If we receive a letter in a language that we do not know, we will take it eagerly to someone who can read it eagerly to someone who can read it for us, but we have a whole Book from Allah describing to us our responsibilities and duties and guiding us to the Right path yet we have kept it aside and show no eagerness to know its meaning and find out its message. How surprising it is !

This Book that we have put on the shelf had brought to us glad tidings of paradise and warnings of Hell and punishment in the grave. It had come to deliver us from disbelief, poltheism, *bidah* and idolatory and to show us the Right path. It aims to make us leaders and it invites all mankind to perpetual blessings.

It is impossible that a people who have the Book of Allah should be humiliated in the world, treated like slaves and driven like animals. This can happen to them only when they are rude to the words of Allah, His Book, the Quran. Allah has said:

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ۝

> And certainly we made the Quran easy for admonition, but is there anyone who would be admonished? (al-Qamar, 54:17)

Allah tells us repeatedly in the Quran that we should seek guidance from it but we turn a deaf ear and take no advice. If we go on pursuing the customs of our ignorant forefathers then we are very unfortunate, indeed. Allah has said further:

وَقَالَ الرَّسُوْلُ يٰرَبِّ إِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ٥

> The Messenger will say: "O My Lord my people took this Quran for a thing to be shunned." (al Furqan, 25:30)

On the Day of Resurrection the Messenger of Allah ﷺ will complain about his *ummah*. He will say that they paid no attention to the Quran, prevented others from listening to it, did not do what it said and did not avoid what it prohibited. Rather they occupied themselves in other tasks and listened to the poets, songs and music. (*Tafseer Ibn Katheer.*)

O Muslims! Just think of it what would we say in our defence when the Prophet ﷺ complains to Allah about our misconduct? Instead of interceding for us, he will compain against us. Those who are derelict will have no reply and will find it very difficult at that time.Let us see again what more Allah says:

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيْءٌ مِّمَّا تَعْمَلُوْنَ ٥

> But if they disobey you (O Prophet), say then, "I am quit of what you do." (al Shara 26:216)

If we give the name of religion to what is not sanctioned by the Prophet ﷺ or a religious edict and avoid doing what he has prescribed then blame lies on ourselves. The Prophet ﷺ is not responsible for that.

Truth and Being Truthful.

The Quran tells us:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ٥

> O you who believe, fear Allah and be with the truthful ones. (at - Tawbah, 9:119)

HADITH: Sayyidina Abdullah رضی اللہ عنہ reported the Prophet ﷺ

as saying. "Truth leads one to piety and piety leads him to paradise, and a man speaks the truth until he is recorded as truthful. And, lie leads one to obscenity, and obscenity takes him to Hell, and a man tells a lie until he is recorded with Allah as a liar."

(Muslim Hadith # 895, Kitab al Adab, Mishkat, Mazahir ul Haq)

The Quran tells us:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِالْوَالِدَيْنِ وَالْاَ قْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْفَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗا اَوْتُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

O you who believe, be you maintainers of justice, bearers of witness for Allah, even though it may be against yourselves, or (your) parents, or (your) kindred - whether he be rich or poor, Allah is closer to both (than you are). So follow not caprice lest you swerve from justice, for if you twist or fall away (from truth) then (know) that surely Allah is ever Aware of what you do.

(an Nisa, 4:135)

In this verse, Allah has commanded the Believers to practice justice firmly. They should not let fear, greed, recommendation or pity interfere with the dispensation of justice. Mulims should assist each other in dispensing justice. They must testify only for the sake of Allah, a truthful testimony and they must not lie or conceal facts in testimony, Allah causes His Obedient Slaves to gain deliverance which is not guaranteed on false testimony. They must take into consideration relationship or show pity to anyone, for Allah knows these issues better than they do. They should not let friendship or enmity interfere with justice and harm themselves. (*Ibn Katheer*)

Sayyidina Hassan Busri رحمة الله عليه has said: "If you wish to be assoiciated with the truthful live in this world as an unconcerned (stranger) And, (do not harass the Muslims and keep away from other people."

(*Tafseer Ibn Katheer*)

The Quran tell us Further:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۡ وَلَا يَجْرِ مَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۭ اِعْدِلُوْا ۣ هُوَاَقْرَبُ لِلتَّقْوٰى ۡ

وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ○

> O you who belive stand out firmly for Allah as witnesses to equity, and let not hatred of a people in cite you not to deal justly. Be just; that is nearer to piety, fear Allah. Surely Allah is Aware of what you do. (al Ma-i-dah, 5:8)

In this verse, Allah commands Belivers not to be unjust. They should not let hatred of anyone cause them to be unjust, whether it is hatred between sects or between religions. To dispense justice is to practice *taqwa*. (righteousness.)

If they lean towards anyone and conceal the truth then Allah is aware of what they do. They may fool or deceive follow men but they cannot hide anything from Allah, so they must bear this in mind when doing anything, if they are Believers. Allah has addressed this Message to the Believers, not the disbelievers. We also find in the Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ○

> O you who believe, fear Allah and speak words straight to the point... (al Ahzab. 33:70)

Allah has instructed the faithful to speak the truth whenever they say something or wherever they say it. If they do that, He has promised them (in the next verse)

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
فَقَدْ فَازَ فَوْزًا عَظِيْمًا ○

> He will set right your deeds for you and will forgive your sins. And whoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (al Ahzab. 33:71)

Allah has promised that if the Believers speak the truth, He will correct their deeds and forgive their sins. And whoever obeys Allah and His Messenger will successful in this life and the next.

Falsehood is the root of all evil. If a man tells a lie then he has to tell many more to conceal that one lie. Therefore, Allah has asked the Believers to speak the truth, no matter what happens.

Shari'ah or Ignorance.

Shari'ah is both the teachings of Quran and of the Sayings of the Prophet ﷺ; a way of religions. Allah has said in the Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ج وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ط وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ○

He grants the wisdom to whom He will, and whosever is granted the wisdom, he indeed has been granted a great good. And none is admonished but men of understanding.

(al Baqarah, 2:269)

Wisdom means a complete grasp of the Quran and Hadith. The posssessor of wisdom knows the examples of the abrogator and the abrogated, the clear and the doubtful, the first and the following, the lawful and the forbidden. Anyone can recite the Quran but only he can know its inner meanings who has been given its wisdom. He also has the fear of Allah in him. (*Tafseer Ibn Katheer.*)

HADITH: It is narrated by Sayyidina Mu-a-wiyah رضی اللہ عنہ that the Messenger of Allah ﷺ said, "When Allah wishes good for anyone, He gives him an understanding of religion...."

(Mishkat. Book of knowledge, Tirmizi chapter on knowledge)

We are told in the Quran:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ط فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ط لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ط ذٰلِكَ الدِّيْنُ الْقَيِّمُ ق وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○ مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ

So set your face (O Proptet) to the religion, being an upright man of pure faith; (follow) Allah's constitution (al Islam) upon which He has constituted mankind. There is no altering in Allah's creation. That is the right religion, but most of mankind know not. (al Room, 30:30)

Keep yourselves firmly on the creed of Ibrahim which Allah has chosen for you and which He perfected for you through His Prophet ﷺ. Those people who adhere to it are the ones who are firm on the constitution of Allah, monotheism. Allah who created all mankind had got them to confirm on the day of Eternity. "Am I not your Lord?-"

They all said that indeed He is. He created all men on one religion, but they then became Jews, christians and others. They must not change the consitution and not mislead other people. *(Tafseer Ibn Katheer.)*

HADITH: It is reported by sayyidina Abu Hurayrah رضی اللہ تعالیٰ عنہ that the Prophet ﷺ said, "Every child is bron on *Fitrah* (*Islam*) but his parents make him a Jew, a Cristian or a majoosi, just as a beast is born sound. Do you find any of them with a split ear. (No, but he is born sound.) Then, people maim them. In the same way a human child is born on *Fitrah* (that is *Islam*). "He then recited the forgegoing verse.

(Bukhari on surah Room, Muslim-Kitab al-Qadr, Tirmizi chapter on Togdeer, Mishkat -Tagdeer, Mazahir ul Haq Ktiab al Feman.)

According to Musnad Ahmad, Sayyidina Aswad ibn Saree رضی اللہ عنہ said, "I came to the Messenger of Allah ﷺ and participated in *Jihad* with him against the disbelievers. By the grace of Allah we overcame them. The people killed many of the disbelievers, even their young children. When the Prophet ﷺ Learnt of that, he became very angry and he said, 'How is it that people transgress the limits and they have killed young children too?' Someone said, O Messenger of Allah! After all they were children of the idolators.' He Said, 'No! Remember, the best of you are children of the polytheists. Beware! "Do not ever kill children. Refrain from killing them. Every child is born on *Fitrah* (Islamiyah) until he begins to speak. Then his parents make him Jews or christians." *(Tafseer Ibn Katheer)*

Thus, it is clear from the Quran and Hadith that every child is born a Muslim. Then his parents convert him to other religions. In the same way, a men who is a muslim follows evil customs stubbornly and so gets out of the fold of Islam. More than 14 hundred years have passed since the death of the Prophet ﷺ but the *Shari'ah* remains unchanged, and will continue so until the Last Day, Insha Allah. But, the customs of *jahiliyah* (ignorant customs) keep changing. There are different customs the world over and even in one country and all of them spell ignorance.

The question does arise, why do Muslim not abandom these customms? The answer is that the customms have been observed since the times of their forefathers and they were borth into these customs. They continue to observe them because of lack of knowledge and only those people are safe whom Allah guides.

I was also born in a family who observed such customs and I grew up among them. I had scanty kowledge of religion and used to read bookletes but they supported the customs of my people. However, I came

across pamphlets issued by the *ulama* of Deoband and of Barelvi and because interested in the controversial issue and decided that I should read both points of view. Rather, I should read the authentic books of Hanafi school of thought of the times when the Deoband and Barelvi factions were not introduced and I shuld make my own investigations to find out the truth.

Allah guided me and even the rare books unavailable in India became available to me and whatever I read disclosed to me the truth. I had been claiming to be an ardent lover of the Prophat ﷺ but it turned out, to my shame, that I was wrong. I had to choose between *Shari'ah* and ignorance. My Lord created in me not only an understanding of *Shari'ah* but also a resolve to declare and proclaim the truth. The Prophet ﷺ had also faced an ignorant people when he began his mission and he courageously proclaimed the Truth and guided and preached to abide by the *sunnah* and to preach to my Muslim brothers as long as I had life in me. The first people I encountered were the so called *Mawlvis* and the so-called *pirs* (Mentors) who misled the ignorant men and pocketed large sums of money from the ordinary men on various pretext.

The tradition of receiving *bay'ah* (allegiance) as mentors and pocketing money and prescribing a code contrary to *Shari'ah* is with out foundation. (*Tafseer Haqqani V6 P288*)

These type of mawlvis and pirs are misled and lack proper knowledge and deeds. Such men did exist among earlier people as we shall see further down in the light of the Quran. Even if anyone of them has some knowledge he ignores it to further selfish ends and earn unlawfully from the ignorant masses. Such men will exist till the Last Day which will not come as long as there is anyone to follow religion. Gradually religion will be wiped out from everywhere until it remains only at Makkah and Madinah.

HADITH: It is reported by Sayyidina Abu Hurayra رضی الله عنه that the Messenger of Allah ﷺ said, "Faith will wind up to Madinah just like a snake that returns to its lair.

(*Bukhari*, excellences of *Madinah*, *Mishkat on sunnah*, *Mazahir al Haq* *Book of faith*.)

If a Muslim faces a problem either though a debate or difference of opinion, the Quran guides him on what he should do. It says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ ۚ

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللهِ وَالْيَوْمِ الْآخِرِ ذٰلِكَ خَيْرٌ وَّأَحْسَنُ تَأْوِيلًا ۝

O You who believe, obey Allah and obey the messenger and those in authority among you; them if you quarrel on anything, refer it to Allah and the Messenger, if you belive in Allah and the Last Day. This is the best and most seemly in the end. (an Nisa, 4:59)

This command of Allah is directed to the Believers, not the disbelievers. If you quarrel on anything and connot see eye to eye on an issue then obey the decision of Allah and His Messenger if you are Believers truly. The result will be good for you.

Even in the times of the Prophet ﷺ there were two factions. One of them believed and conducted themselves according to religious dictates. The other faction presented themselves to be Muslims but theirs was only an oral declaration and they did not reflect it in their deeds.

The second faction is found even today and will be found till the Last Day. They work against the Quran and Hadith and mislead the masses. They label the true worshippers of Allah as disbelievers and *Wahabi* and claim to be the faithful, for, if they do not make the claim then they cannot decieve anyone. Allah has said about this fraudulent people:

وَإِذَا دُعُوْا إِلَى اللهِ وَرَسُوْلِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُوْنَ ۝

And when they are called to Allah and to His Messenger that he may judge between them, behold, a party of them are averse.

(An Noor, 24 : 48)

If they know that a decision of *Shari'ah* is in their favour, they come along willingly but if it goes against them and their worldly interests then they pay no attention. These people are disbelievers without doubt because they are faithless at heart or they have doubts about the truth of the religion of Allah they have misgivings that Allah and His Messenger may misappropriate their rights. Each of these three possibilities is a sign of disbelief. Their secrets are known to Allah and they came to the Prophet ﷺ when they found that the Quran and Hadith would decide in their favour but if thair point of view was not upheld they refused to meet the Prophet ﷺ for a decision.

(*Tafseer Ibn Katheer.*)

The Prophet ﷺ has said that if two people have a quarrel and they are asked to submit to a decision based on Islamic principles and they reject that then they are the ones who wrong others. (*Tafseer Ibn Katheer.*)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ، وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥ وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ وَيَخْشَ اللهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ٥

The only saying of the Believers when they are called to Allah and to His Messenger that he may judge between them is that they say, "We hear, and we obey." And those they are the prosperers. And whosoever obeys Allah and His Messenger, and is in awe of Allah, and fears Him, so those they are the triumphers. (An Noor, 24: 51-52)

The true Believers are described as those who rely on the Book of Allah and the Hadith and do not rely on a third thing. The moment they hear the Quran and Hadith they readily announce their acceptance. They are the successful ones. (*Tafseer Ibn Katheer.*)

There is a party in India who call the Muslims *Wahabis* and disbelievers but they also call the dwellers of Makkah and of Madinah as disbelievers and *Wahabis*. Readers May judge fairly which of the two is on then right path and which on the wrong.

HADITH: { Sayyidina Amr ibn Awf رضى الله تعالى عنه reported the Prophet ﷺ as saying, "Religion (of Islam) will shrink back to the Hijaz as a snake winds up to its hole. And religion will take its place on the mountain top. The religion that began in a poor state (few in number) will return in the end to its original state. So, glad tidings are for the poor who will correct that which people will have corrupted in my *Sunnah* after my death." } (*Mishkat*, account of *sunnah, Mazahir ul Haq, Kitab al Eeman.*)

Compare this foretelling of the Prophet ﷺ that in the end only Madinah will have Believers with the remarks of the greedy *Pirs* and socalled *Mawlvis* that the people of Makkah and Madinah are *Wahabis* and misled. These fake Mentors will have us do things which have never been done at Makkah or Madinah and, Insha Allah, will not be done till the last day.

HADITH: { Sayyidina Abu Saeed رضى الله تعالى عنه has quoted the Messenger of Allah ﷺ as Saying, "Daj-jal with approach the route to Madinah but, at the command of Allah, he will not be able to enter the

roads to Madinah..." (Shortened)

(*Mishkat*, signs of the Last Day,. *Mazahir ul Haq*, signs of the Last Day.)

I ask my readers to ponder over it. If Daj-jal cannot enter a place, how can disbelievers govern it? But, these people say about the inhabitants of that place that they are disbelievers, Wahabis, who have a wrong creed. If this is not Jahalat (ignorance) then what is it? The Quran tells us:

يَاَيُّهَاالَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلاَ يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ شَآءَ ۚ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ۝

O you who believe! The associators are indeed filthy; so let them not come near the sacred Mosque after this year of theirs. If you fear poverty, soon Allah shall enrich you out of His bounty, if He will. Surely Allah is Knower, Wise.

(at Tawbah, 9:28)

This verse discloses that Allah disallowed the polytheists to perform Hajj. This has been proved true and for more than fourteen centuries, no disbeliever has been able to perform the pilgrimage, and, Insha Allah, will not be able to go till the Last Day.

However, the greedy *Pirs* and *Mawlvis* of India tell their disciples and henchmen that the people of Makkah and Madinah are *Wahabis* and unbelievers and those that go there for the pilgrimage must not join the congregation led by the Makkans or Madinans but should offer their *Salah* on their own. How very ignorant!

Hundreds of thousands of people from all over the world go to perform Hajj and offer *Salah* behind the imam all of them in a congregation one beside the other, but these *Pirs* and *Mawlvis* do not find Islam there.

Those pilgrims who travel to perfrom Hajj are advised and allowed to go to Madina and stay for eight days so that they may offer forty times *Salah* with the congregation at the Masjid Nabawi. But these Mawlvis and Pirs who call themselves lovers of the Prophet ﷺ and make a lot of noise about it do not join the congregation even at Madinah. Is it not reminiscent of *Jahiliyah*?

All Muslims rever the land of Madinah, they even show reverence

to a piece of date of that land and of a drop of water of Makkah. But, how unfortunate these Pirs and Mawlvis are who call the residents of these lands disbelievers.

They call themselves Muslims but they do not abide by the Quran or the Hadith otherwise they would not have described the Makkans and the Madinans as disbelievers. For, if they are so then it means that the Quran and Hadith are not true. May Allah protect us.

HADITH: { Sayyidina Ibn Abbas رضی اللہ تعالی عنہ has reported that the Prophet ﷺ Said that three Kinds of people are worst in the sight of Allah:

1) Those who oppress other in the Haram of Makkah.
2) Those who wish to kill someone un justly.
3) Those who introduce practices of *jahiliyah* in Islam.}

(*Bukhari*, chapter on Murtad.)

These people keep looking for ways of *jahiliyah* to apply to Islam and do not let their disciples get out of those practices. However, the Prophet ﷺ made it essential for everyone to seek knowledge according to his station. The jurists, therefore, declare: It is obligatory for every man and woman to acquire knowledge. (*Fatawa Aalam giri v1 p11*)

It is fard ayn (individual duty) on every Muslim to acquire so much knowledge as is necessary for him to comply with his religion. To Know more than that is *fard Kifayah* (collective duty).

(*Ghayat ul Awtar*, the urdu translation of Durrat Mukhtar.)

However, we know of Many who claim to Profess *ahl uṣ sunnah wal Jamaah* who do not even know the *Kalimah tayyibah*. But they are quick to say about others that they are disbelievers.

HADITH: {It is reported by Sayyidina Abdullah ibn Amer ibn al Aas رضی اللہ تعالی عنہ that he heard the Prophet ﷺ Say, "(In the last days,) Allah will not take away knowledge by removing it from the minds of men but He will take it away by removing the scholars (and gradually the authentic learned men will disappear) so that when no scholar remains, men will take the ignorant men as their leaders. They will be asked (about religious affairs) and they will issue edicts without knowledge. They will go astray and lead others into it."}

(*Muslim*, chapter of knoledge. *Bukhari*, chapter *al I tisam*. *Mishkat*, chapter of Knowledge. *Ibn Majah*, chapter *al Qiyas*. *Mazahir ul Haq*, book of knowledge)

We are grateful to Allah that hundred of thousands of learned men are available to us. In spite of that the ignorant people are unwilling to

heed true guidance because they will not give up their customs. The edict of the scholars for such men is:

"If anyone tells another person what the command of *Shari'ah* is about a certain thing but he insists that he would follow custom, not *Shari'ah*, then (saying that) is (an act of) disbelief."

(*Fatawa Alamgiri*, chapter *Murtad*.)

The unwary Muslims of India give the some answer today and waste a lot of money too on observing the customs. But, rather than warn them, the greedy so called *Mawlvis* commend their conduct. The edict on such *Mawlvis* is:

"If anyone contravenes *Shari'ah* and another person applauds him then that is disbelief." (*Muqaddamah Ayn Al Hidayah*.)

However, ignorance has over shadowed India to such an extent that abiding by customs is regaraded as *Shari'ah*. Anyone who foresales custom is labelled a non Muslim though he might be very pious and righteous.

"If anyone describes violation of *Shari'ch* as a (religious) way of life then he is a disbeliever." (*Fatawa Alamgiri*, chapter: *al Murtad*.)

These are some Ahadith:

HADITH: {It is reported by Abu Musa رضی اللہ تعالی عنہ that the prophet ﷺ said: My example and the example of that which Allah has sent to me is like the man who said to a people, " I have seen with my two eyes that a host of the enemy is advancing this way and I warn you that you should save yourselves from the enemy." A party of them paid heed to him and moved out of there during the night and were thus saved but another party did not listen to him. The hosts reached them in the morning and killed them. "} (*Bukhari*, Book *ar.Riqaq*.)

There is a warning in it that you should keep away from sin and listen to him who speaks the truth otherwise you would be destroyed.

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ said that he heard the Prophet ﷺ say: My example with the people is like one who kindled fire. When its light spread (Moth and other) insects came to it and plunged inside. The man tried to shoo them away but they did not go and so fell into it and were incinerated. In the same way, I pull you by your back but you plunge into the fire. }

(*Bukhari* Book *ar.Riqaq*. Muslim, chapter *al-FadailMishkat*, account of *sunnah*. *Mazahir ul-Haq* Book of *Faith*.)

Perhaps, those who call themselves lovers of the Prophet ﷺ will respect the Ahadith. The Prophet ﷺ left no stone unturned to explain *Shari'ah*, but the ignorance of his so-called lovers , on its side, did all it could to destroy us. The Quran tells us.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ○ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَوٰةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ○ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَٰتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَٰمَةِ وَزْنًا ○ ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَٰتِي وَرُسُلِي هُزُوًا ○

Say (O Prophet): "Shall we inform you who will be the greatest losers in respect of (their) deeds? Those whose endeavours are wasted in the life of this world, while they think they are doing well regarding (their) performance - they are those who disbelieve in the revelations of their Lord and in (their) meeting with Him, so their deeds have failed, and we shall not assign any weight to them on the Day of Resurrection. That is their recompense - Hell, because they disbelieved and held my revelations and My Messengers in Mockery."

(al Kahf, 18: 103-106.)

The application of the verses is general. If anyone petrforms deeds in a manner that Allah does not like and hopes that he will be rewarded then he is wrong and his deeds will not be rewarded. In fact, they will not be approved. *(Tafseer, Ibn Katheer.)*

HADITH: {Sayyidina Abdullah ibn Masood رضی اللہ عنہ Said that the Prophet ﷺ said, "Allah has not sent a Prophet to any people who did not have his companions and disciples among those very people. Those companions and disciples followed his ways and obeyed his commands. Then, such unworthy people succeeded them who were called wicked and they preached what they did not practice and did what they were not commanded to do. Thus, he (among you) who wages *jihad* against such people with his hands is a Belivere. And he who wages *jihad* against them with his tongue is a Believer, and he who wages *jihad* against them in his heart is a Believer. And, after that (he who cannot go against them even that much has in him) not even a Mustard Seed's worth of faith. "}

(Muslim, Kital al-Eeman.)

ADVICE

Allah has said in the Quran:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۚ

O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided. (al Ma'idah, 5:105.)

This is Allah's command to the Believers that they should keep themselves on the right path, for, if they have set themselves on the right path, no one can harm them whether they are the near ones or distant. (Tafseer Ibn Katheer)

However, it does not mean that they should not forbid evil customs. In fact, they must do their best to prevent other people from observing obnoxious customs.

HADITH: {It is narrated by Sayyidina Huzayfah ibn Yameen رضی الله عنه that the Prophet ﷺ said, "By Him who has my life in His grasp, if you keep commanding what is right and forbidding that which is wrong then it is good for you otherwise Allah will send on you His punishment and you will make supplications but they will not be approved."} (*Tirmizi*, chapters on *Fith.*)

When Sayyidina Abu Tha labah رضی الله عنه Khushani was asked about the fore going verse, he Said that he asked the Messenger of Allah ﷺ about it and he said, "Go on enjoining that which is commendable and forbidding that which is bad but when you see niggardliness being observed, passion being followed, worldly interests being preferred and everyone being puffed up with his own opinion, (then at that time) care for yourself and withdraw from the people. Remember, you will soon face the days when you will have to show patience." (*Tafseer Ibn Katheer*)

We are facing those days today. There are people who do nothing that *Shari ah* commands them to do but are submerged in ignorant customs yet they behave with disdain. This is a trial for those who obeserve *Shari ah* and these are times when they must show patience

HADITH: {Sayyidina Anas رضی الله عنه said that the Prophet ﷺ

said, "A time will come on the people when one who remains steadfast on his religion among other will be like one who holds a flame of fire in his fist." (*Tirmizi*, chapters on *Fitn.*)

Just as one cannot endure a flame of fire in his hand so, too, one will find it difficult to live among disobedient and corrupt people on his religion. He who keeps firm on religion at such times will receive a great reward.

HADITH: {Sayyidina Abu Umayyah Sha-bani رضی اللہ عنہ has narrated on the authority of Sayyidina Abu Tha-labah Kushani رضی اللہ عنہ that the Prophet ﷺ said, "Enjoin each other to do that which is reputable and forbid what is worng. But when you find that the greedy and niggardly hold authority, passion is being followed and the world is being preferred over every thing else and every advisor is charmed by his opinion and takes pride in it then at that time, take care of yourself and leave alone the other people because days will follow when to endure will be like holding a flame of fire in your fist. At that time, a doer (of good deeds) will be rewarded equal to fifty men who performm deeds like you."} (*Tirmizi. tafseer al Ma-idah, Mishkat, amer bilma roof, Mazahir ul Haq.*)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ Said, "He who revives my *sunnah* when my *ummah* is in a corruot state will have the reward of a hundred martyrs."}

(*Mishkat, sunnah, Mazahir ul Haq,* Book of *faith.*)

Sayyidina Ibn Masood رضی اللہ عنہ said when asked to explain this verse, "This is not that time, for people do listen to you, today. But, of course, a time will come when he who enjoins the pious deed will be wronged. At such a time, you should care only about reforming yourself."

(*Tafseer Ibn Katheer.*)

The time that the Prophet ﷺ had described has come today. We see that the true worshippers are tormented. Their advice is ignored, they are not allowed to speak and people are disallowed from listening to them, but wine, gambling, adultery, banditry, dances of the singing girls, *qawwali*, etc. are not disallowed. In fact, notices are displayed in mosques that *wahabis, najdis, deobandis, ghayr muqalids* are not allowed to deliver sermons or offer *Salah* in the Mosques. Now, if anyone is not allowed to offer *salah* in a mosque then friday and Eed *salah* cannot be observed in that mosque because a general permission is necessary for a mosque to be able to hold friday and Eed prayes. All the *ulama* subscribe to this opinion, but these self-styled *pirs* and *mawlvis* void prayers of innumerable men by with holding general permission to offer *salah* in a

mosque. In spite of that, they dare to call themselves *ahl us-sunnah wal jama-ah* and lovers of the Prophet ﷺ.

"And for friday prayers to be observed, a condition applies that a general permission should be given because it is a *shair* (symbol) of Islam. It is wajib to make know its observance."

(*Sharah Naqayah* on Friday prayers.)

The general permission means that if a king offers friday prayers in his palace with his retinue and keeps the gates of the palace open for his subjects to join the congregation then the prayer will be proper whether the public join the congregation or not. But, if the palace gates are not opened or everyone is not allowed entry then his prayers too will be invalid.

(*al-Mabsoot* v2 p25. friday prayers.)

The foregoing two texts are from the books of Hanafi school of thought. Here, is the edict issued by Mawlana Ahmad Raza Khan Barelvi whom the people who have posted the above notices revere as their Imam.

"General permission is a condition for Friday prayers which means everyone in the city to offer Friday prayers will be allowed into the Mosque at the time of friday prayers. (Here he presents a long argument before concluding,) I say that if these people prevent others for no reason at all or out of hatred then surely their own friday prayer is void beacuse even if one man is disallowed then the general permission is not observe, as stated in Shami: ان لا يمنع احدا (Never should even one be stopped .)"

(*Fatawa Ridwiyah*. chapter on Friday.)

Those people who observe blind allegiance do not listen to anyone else. They believe in Allah but do not obey His commands in the Quran. They have faith in Sayyidina Muhammad ﷺ but they do not practice what he had preached. They accept certain people as the leaders of their leanings yet do not obey the edicts of these leaders. They are Muslims by their oral expressions but for too away from that in their practical lives.

HADITH: {Sayyidina Anas ibn Maalik رضى الله عنه related that they were seated in the mosque with the Prophet ﷺ when a villager came there and passed urine in a standing position in the mosque. The companions رضى الله عنه reproached him but the Prophet ﷺ said to them, "Do not stop him let him finish." when he was over with it, the Prophet ﷺ called him to him and said, "These are mosques. and it is not proper to urinate or throw impurities in mosques. They are only for remembering Allah, offering *salah* and reciting the Quran, "The Prophet

ﷺ then asked someone to bring a bucketful of water and throw it over the urine.

(*Muslim*, chapter on*Purification, Bukhari, Purification. Mishkat* and *Mazahir ul Haq*.)

How very merciful the Prophet ﷺ was! But, those who claim to love him, prevent worshippers from offering *Salah* in the mosques.

Some Christians visited the Prophet ﷺ to study the Islamic religion. when it was time for them to pray and they were looking for a place to pray, the Prophet ﷺ allowed them to do so in the Masjid Nabawi. They faced the east and said their prayers in their own way.

(Tafseer Ibn Katheer. Seerat un Nabi v2 p371.)

Thus, the Prophet ﷺ let the villager finish passing urine in the Masjid Nabawi. He also allowed the Christians to say their prayers in the same mosque although they did it in their way and faced their own direction.

On the other side we have people in India who do not allow others to offer Salah and deliver sermons in the mosques. They laugh at those who grow long beards or wear long shirts, yet they call themselves lovers of the Prophet ﷺ Let us see what the Quran says:

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَفِيْهَا اسْمُهٗ وَسَعٰى فِىْ خَرَابِهَا ؕ

And who does greater evil than he who forbids that Allah's name be mentioned in places of worship, and strives for their ruin?

(al Baqarah, 2:114)

If a Tableeghi Jama-at (Men devoted to propagation of Islam) visit a mosque these claimants to love of the Prophet ﷺ wash the mosque and sometimes teach the Jamaat a lesson too! In every mosque, every day the *azan* and the *iqamah* are called out five times and in each of them the words حیّ علی الصلوٰۃ (Come to prayer) are called out twice, making their number twenty in a day. At the same time, these mosques have notices that the *deobandis, najdis*, etc. cannot offer *salah* in them! Since the call to prayers conforms to *Shari'ah* the preventing from prayers is therefore ignorance. The Quran Says:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ؕ

> **Certainly you have in the Messenger of Allah an excellent pattern (of conduct) for him who hopes in Allah and the Last Day, and remembers Allah much.** (al Ahzab, 33:21.)

This verse is a great evidence that the sayings, deeds and circumstances of the Prophet ﷺ are worth following and every Muslim must mould his life according to them. He must take in his beloved Prophet ﷺ an excellent example for himself.

In his life, we have an example for every aspect of a human life. There is one for an or phan and a young man, for marriage and a family man, for a worshipper and a preacher, for patience, forgiveness and ***taqwa*** for sermonising and issuing edicts, for grazing sheep and shepherding men for a labourer and a merchant, for cultivation and gardening, for a life of Seclusion or recluse, for fasting and pilgrimage, for a world-oriented life and with the Hereafter in mind for a poor man and a king, for a politician and a wise man.There is an example to lead a successful and a peaceful, contended life.

In this world, our love is divided among our parents, brothers and sisters, family, friends, etc., business and occupation. But at times, it centres on someone and then we heed no one else but the centre of our love. So, dear readers, unless we place all our love on the Prophet, Sayyidina Muhammad ﷺ, we will not achieve success.

HADITH: {Sayyidina Abu Saeed al-Khudri رضی الله عنه said that the Prophet ﷺ said, "A man, who earned a pure and lawful living, abided by the sunnah, and other people were safe from him, will be admitted to paradise." Someone pointed out, O Messenger of that description to-day." The Prophet ﷺ said, "There will be more like that after me."}

(*Mishkat*, on *sunnah*. *Mazahir ul Haq*. Book of faith.)

HADITH: {It is narrated by Sayyidina Anas رضی الله عنه that the Prophet ﷺ said to him, "My son, if it is possible for you to spend your day from morning to evening in such a way that you do not bear grudge or hatred for anyone then do it." He then said, " O my son! This is my ***sunnah*** and practice. He who prefers my practice has befriended me and he who befriends me will be with me in Paradise."}

(*Mishkat, Sunnah*. *Mazahir ul Haq*, Book of *Faith*.)

So, readers, we must not laugh at people with long beards for to sport a beard is *Sunnah Muwakkadah*. And, rather then make fun of long shirts, we should also wear them because that is a *Sunnah*. what is very saddening, however, is that some ignorant Muslims say that the black

Mark that some worshippers get on their forehead from frequent prostrations is a sign of the *wahabis*. The Quran Says:

سِيْمَا هُمْ فِيْ وُجُوْهِهِمْ مِنْ اَثَرِ السُّجُوْدِ ؕ

Their mark is on their foreheads from traces of prostration. (al-Fath, 48:29.)

On the one hand, Allah lauds the mark from prostration but, on the other, some of us pass remarks against it. What they should have done was become regular at *sal-ah* and drawn a lesson from these people, but the so-called *pirs* and *Mawlvis* have taught their disciples to frown upon the bearers of this mark.

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ has quoted the Prophet ﷺ as saying, " The fire of Hell will consume the whole body of man, leaving only the mark of prostration because Allah has forbidden that to the Fire."} (*Ibn Majah*, description of Hell. *Bukhari, Kitab al Riqaq.*)

These people abide by *Shari-ah* and will go on doing it till the Last Day though some of us revile them. They are patient and give counsel and pray to Allah imploringly that He may guide their tormentors. The tableegh jama-at leave their families and come to them to give advice but they expel them and look at them disdain fully. They regard their tormentors as brothers-in-religion, but they call them *wahabis* and disbelievers. The Quran says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

O You who believe, fear Allah! and let every soul look to what it sends forward for the morrow, and fear Allah! Surely Allah is Aware of what you do. (al Hashr, 59:18)

Allah asks the believing men to fear Him and examine what preparations they have made for the Hereafter. Will they say there that they had passed the verdict on many as disbelievers, barred worshippers from mosques and instructed their disciples to revile *deobandis tableegh jama-at* and the *ahl-Hadith*?

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "A Muslim is one from whose tongue and hands other Muslims are safe."} (*Muslim*. Books of *Faith*. *Bukhari* chapter on wahy. Tirmizi, chapter on *faith*. *Mishkat*, on faith. Mazzahir ul Haq, Book of *faith*.)

Is it not paradoxical that the Prophet ﷺ describes a Muslim as one from whom other Muslims are safe but the so-called *pirs* and *Mawlvis* do all they can to harass other Muslims. They incite their disciples to do the same thing and believe that they are doing something pious. The Quran says:

إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ۝

Surely those who persecute the believing men and the believinng women, and then repent not, for them shall be the chastisement of Hell, and for them shall be the chastisement of burning. (al Burooj, 85:10)

HADITH: {It is related by Sayyidina Abu Hurayrah رضي الله عنه that the Prophet ﷺ said, "Everything belonginng to a Muslim is unlawful for the other Muslim (as regards) his blood, property annd honour."}

(Ibn *Majah*, chapter: *Fith.*)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضي الله عنه said to the Prophet ﷺ about a woman that she observed salah and fasting very dutifully and was very famous for giving charity but she tormented her neighbours with her tongue. The Prophet ﷺ said, "She will go to Hell." The man then said to the Prophet ﷺ, "O Messenger of Allah! There is another woman who is not that much particular about (Optional) fasting and charity and *salah*. She gives only a few pieces of cheese in charity, but she does not hurt her neighbours with her tongue." The Prophet ﷺ said, "She will go to Paradise. "}

(*Mishkat*, mercy and compassion. *Mazahir ul Haq.*)

HADITH: { Sayyidina Abdullah ibn Umar رضي الله عنه said that the Prophet ﷺ said, "A Muslim is a Muslim's brother. He does not wrong him and he does not leave him in danger. And he who devotes himself to get his brother's needs, Allah will get his needs fulfilled." }

(*Bukhari, Kitab al-I krah.*)

We read in the Quran:.

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ فَأَصْلِحُوْا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

The believers are but brethren so make peace between your

(conntending) brethren, and fear Allah that you may be show mercy. (al Hujurat, 49:10)

Allah has commanded Muslims in this verse to make peace between Muslims who are at loggerheads with each other. It is wrong to increase their disagreement. We must pay attention to the sayings of the beloved of Allah.

HADITH: {Sayyidina Anas ibn Maalik رضی اللہ عنہ has reported the Prophet ﷺ as saying, "Help your brother Muslim whether he is an oppressor or an oppressed." Someone asked, "O Messenger of Allah! If he is the wronged one, I will surely help him but if he is the one who wrongs, others how shall I help him? " The Prophet ﷺ said, "Prevent him from doing wrong to anyone and that is helping him."}

(Bukhari, Kitab al I Krah.)

Someone came to the gathering of sayyidina Ibn Umar رضی اللہ عنہ and said in a very high flown language and very angrily, "Listen! Six men who do recite the Quran and are learned call each other *polytheist.*" Sayyidina Ibn Umar رضی اللہ عنہ said," Perhaps you want me to direct you to slay them. No! Rather, go and give them counsel. Ask them to desist from wrong-doing but if they do not listen to you then turn back to your path (leavethem alone)." *(Tafseer Ibn Katheer.)*

HADITH: {Sayyidina Jarir ibn Abdullah رضی اللہ عنہ has narrated that the Prophet ﷺ said, "Allah does not show mercy to him who is not merciful to other people.} *(Mishtak,* compassion and mercy. Mazahir ul Haq.)

The same thing happens in India today people call each other polytheists or disbelievers. If they are shown authentic books with guidance on these issues, they reject the books as fake, wrongly translated or misprinted.

My aim in writing this books is only to ask the Muslims to keep away from those who promote sectarianism and to read the authentic books themselves. I have referred to authentic, non-sectarian, books only. Whatever is destined will happen but we have to do our part in this regard.

HADITH: { Sayyidina Jabir رضی اللہ عنہ said that the Prophet ﷺ said, "Allah commanded Jibreel علیہ السلام to overturn a certain city together with its dwellers. Sayyidina Jibreel علیہ السلام pleaded, "O Allah, among its dwellers is that slave of Yours who has never for a moment disobeyed you." Allah said, "Upturn the city on him and all its dwellers because this man's face never displayed an expression of disapproval to

seek My Pleasure. (on seeing the sinners sin)

(*Mishkat*, commanding the approved. Mazahir ul Haq.)

HADITH: (It is narrated by Sayyidina Abu Darda رضی الله عنه that while they were in the company of the Prophet ﷺ once, he raised his eyes to the heavens and said, "these are the times after which knowledge wil be removed from the people. As a result, they will have nothing of knowledge with them (and they will be totally ignorant). "Sayyidina ibn Labeed asked," How will knowledge be removed from us while we have read the Quran (Which is ful of knowledge). By Allah, we will read it ourselves and get our wives and daughters to read it too." The Prophet ﷺ said," May your mother weep for you! I used to regard you as one of the scholars of Madinah and an intelligent man. Mark, the Torah and the Injeel are found with the Jews and Christians but, what benefit have they derived from these Books?"

(*Tirmizi*, chapter: knowledge Ibn Majah, Chapter: *Faith*.)

Just as the Torah and Injeel could not stop the Jews and Christans from negeclting the *Shari-ah* of Sayyidina Musa علیه السلام and Sayyidina Isa علیه السلام, so too there will arise selfish, stubborn people among Muslims who will neclect the *Shari-ah* of the prophet ﷺ although they will have the Quran and the *Hadith*. The same thing happens today. People neglect the Quran and the *Hadith* and books of *fiqh* to observe innovative customs and polytheistic and disbeliveing practices. The Quran says:

إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۝

Only men of understanding are admonished. (az-Zumar,39: 9)

It is only the intelligent, not the stupid, who receive admonition Allah sent a hundred and twenty four thousand Prophets علیه السلام to guide His slaves and He also revealed Books, so that they might save themselves from the devil. There are also many teachers and scholars but only those take advice who are destined to take it. The other go reverse of what they are told. The Quran says:

وَمَنْ يُضْلِلِ اللّٰهُ فَمَالَهٗ مِنْ هَادٍ ۝

And he whom Allah sends astray, for him there is no guide.
(az-Zumar,33:36)

وَمَنْ يُضْلِلِ اللّٰهُ فَمَالَهٗ مِنْ سَبِيْلٍ ۝

And he whom Allah sends astray, there is for him no way.
(ash-Shura,42:46)

The repentance of Aadam عليه السلام was accepted but Iblees was not guided. The sacrifice of Habeel was accepted but Qabeel did not receive guidance. Sayyidina Nooh's عليه السلام ark sailed on the seas but his wife and son remained without guidance. The people of Sayyidina Lut عليه السلام were subjected to a shower of stones yet his wife failed to be guided. Sayyidina Salih عليه السلام was sent a she-camel from a mountain, but his people did not accept guidance. Sayyidina Ibrahim عليه السلام found the fire had turned into a garden, but Nimrood did not receive guidance. The caspian sea gave a pathway to Sayyidina Musa عليه السلام but *Firawn* was unguided. Sayyidina Muhammad ﷺ pointed out to the moon and it split into two, but Abu Jahl failed to be guided. Those who are not destined to be guided are not impressed by miracles, for, otherwise the Quran and Ahadith are enough for a Muslim to receive guidance. The Quran tells us:

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۔ وَاللّٰهُ قَدِيْرٌ ۔ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ٥

It may be that Allah will bring about love between you and those of them with whom you are at enmity. And Allah is Powerful; and Allah is Forgiving, Merciful. (al Mumtahinah, 60:7)

Allah is able to do everything. He can bring together conflicting and opposite things and create love in hearts after they have been antagonists to each other. (*Tafseer Ibn Katheer.*)

HADITH: It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "Have a small love for your friends, for, he might became your enemy one day. And be lightly antagonist to your enemy, for, he might turn into your friend one day. (*Tirmizi*, on goodness.)

We must practice moderation in friendship and enmity but the so-called *Pirs* and *Mawlvis* and their followers not only stop conversation with true Muslims but also do not respond to their salutation. They do not receive guidance from the Quran and Hadith and how then can they be guided? Allah is merciful to us when He asks us to follow the path of His Prophet ﷺ and to stick to it.

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ۔ وَلَا تَتَّبِعُوْا خُطُوٰتِ

اشَّيْطٰنِ ، اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

O you who belive! Enter completely into Islam, and follow not the footsteps of Satan. Surely he is an open enemy to you.

(al Baqarah, 2:208)

HADITH: { Sayyidina Muaz ibn Jabal رضی اللہ عنہ said that the Prophet ﷺ said, "The devil is a wolf for mankind just as the sheep have a wolf who carries away the flock, runs away from it or stays at its edges. And , preserve yourselves from the valleys of mountains (Meaning from going a stray) and stay with the group and company." }

(*Mishkat, sunnah,* **Mazahir ul Haq.)**

The savour of faith lies in doing everything prescribed by Islam and ingiving up everything that it prohibits.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَا كُمْ لِمَا يُحْيِيْكُمْ ○

O you who believe! Respond to Allah and to His Messenger when he (the Messenger) calls you to that which gives you life (of faith). **(al Anfal, 8:24)**

Believers listen to Allah and His Messenger, for, no one can obey the devil at the same time. If you obey the Prophet ﷺ then you must go against the devil but if you obey the deivl then you are disobeying the Prophet ﷺ. You must decide whom you will obey, the Prophet ﷺ or the devil. Allah has commanded the Believers that they should obey the Prophet ﷺ and not listen to the devil The Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ اشَّيْطَانِ ، وَمَنْ يَّتَّبِعْ خُطُوٰتِ اشَّيْطَانِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ،

O You who believe follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, surely he (Satan) commands indecency and abomination. **(al Noor, 24:21)**

If we obey the devil, he will take us to the wrong path. The Quran tells us:

اِنَّ اشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ،

Surely, Satan is an enemy to you, so take him for an enemy.

(Fatir. 35:6)

The devil takes pride in getting us to abandon the practice of the Prophet ﷺ. Why, then, do you not take pride in abiding by the Prophet ﷺ practice? There is *Shariah* on one side and *jahalat* on the other. If we abide by *Shariah*, we will be safe from *jahalat* otherwise we shall violate *shariah*. That is why this book is entitled *Shariat ya Jahalat*, (*Shariah or Ignorance.*)

HADITH: { Sayyidina Amr ibn Maymoon Awdi رضی اللہ عنہ has narrated that the Prophet ﷺ advised a man, saying, "Consider five things a blessing over five others:

(1) Youth before old age,
(2) Health before illness,
(3) Affluence before poverty,
(4) Rest before occupation, and
(5) Life before death." } *(Mishkat, riqaq. Mazahir al Uloom.)*

It is said that in India, many of the so-called *pirs* neglect *Shariah* in their living, and revile others in their sermons. They curse other people and promote hatred. If the *pirs* and *Mawlvis* behave in this way, we can imagine the state of their disciples. The Quran says:

يَآأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۥ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

O mankind! Surely the promise of Allah is true, so let not the life of this world beguile you. And let not the arch-beguiler beguile you concerning Allah. (Fatir, 35:5)

Let not the glitter of this world deprive you of the real happiness. In the same, beware of the guile of the devil and let him not trap you in his net lest he cause you, through his alluring deceit, to give up the path of Allah and His Messenger.

You Get Paradise for Nothing

The Quran says:

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ۝

Those who believe, and have not confronted their faith with

evildoing, those for them is the security, and they are the rightly guided. (al An am, 6:82)

The Believers who do not mix their faith with evildoing deserve peace and contetment and they are guided. They are real owners of this life and the next. (*Tafseer Ibn Katheer.*)

HADITH: It is narrated by Sayyidina Jabir رضی اللہ عنہ that the Prophet ﷺ said, "Two things make Paradise and Hell obligatory." Someone asked what things made paradise and Hell obligatory. He said, "He who dies a polytheist will enter Hell and he who dies while he has never associated anything with Allah will enter Paradise."

(*Mishkat*, Book of Faith. *Mazahir ul Haq*, Book of Faith.)

Monotheistic Faith does not require anyone to spend money while Polytheism cannot be practiced without spending money. Polytheism, disbelief, ***bid'ah*** or ancestral customs survive only if a large sum of money is spent on quarreling with other people and making requests to authorities trying to please them.

HADITH: {Sayyidina Uthman رضی اللہ عنہ reported that the Prophet ﷺ said, "One who died believing that no one is worthy of worship besides Allah will go to Paradise."} (*Muslim*, Book of Faith.)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "I bear witness that no one besides Allah is worthy of worship and I bear witness that I am the Messenger of Allah. If anyone believes firmly in these two things and has no doubt what so ever then, after death, he will go to Paradise surely..... }

(*abridged Muslim*. Book of Faith.)

If anyone repeats this expression with a sinere heart then he becomes a Muslim and he has to spend nothing at all for this. The first duty on one who recites this expression is to observe *salah* and this is what the Quran says about it.

وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ٥ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ٥ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ط هُمْ فِيْهَا خٰلِدُوْنَ ٥

And those who of their *salawat* (Prayers) are observant, those they are the inheritors who shall inherit Paradise, there in they shall abide. (al Muminoon, 23:9-11)

We spend nothing to offer *salah* yet we become owners of Paradise to live there forever. We receive all blessings for free.

HADITH: {Sayyidina Abu Hurayrah رضی الله عنه said that a villager came to the Prophet ﷺ and submitted to him, "O Messenger of Allah, show me a deed which if I perform, I will go to Paradise." He said, "Worship Allah. Do not associate anything with Him. Offer the *fard salah*. Give the *fard zakah* and keep the fasts of Ramadan. "The villager said, "By Him who holds My life in His Hand, I will neither add anything to it nor lessen anything from it." When he had gone away, the Prophet said, "He who likes to see a man of Paradise must see this man."} (*Muslim*, Book of Faith. *Mishkat* and *Mazahir ul Haq*, Book of Faith.)

Observe that the villager swore on Allah that he would neither decrease from nor increase anything to the prescription of the Prophet ﷺ and he told his Companions رضی الله عنه that the villager was a dweller of Paradise.

Nothing is spent on performing these deeds, yet one gets Paradise for nothing at all. However a wealthy person is required to give *zakah* but if one is not wealthy, he is not asked to pay *zakah*. To offer *salah*, one has to perform ablution. The Quran says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ۔

O you who believe, when you rise up for *salah*, wash your faces, and your your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. (al Maidah, 5:6)

HADITH: { Sayyidina Uqbah ibn Aamir رضی الله عنه said that they were responsible to graze the camels. On his turn, he grazed the camels and brought them back (as usual). He found the Prophet ﷺ relating a Hadith to some people but he only heard this portion of the Prophet ﷺ saying, "The Muslim, who performs ablution and does it well then offers two *raka at salah* (*tahiyat ul wadu*, or commemoration of ablution) offering them with due attention, Paradise is written down for him." He thought, "How good that was! Another person who stood beside him, said, "The saying before that was better than this." He looked up to find that the person was Sayyidina Umar رضی الله عنه who said to Sayyidina Uqbah رضی الله عنه "Perhaps you have come just now." He went on to say, "The Prophet ﷺ said before this (what you heard): If anyone of you performs ablution, and does it thoroughly, washing the limbs perfectly,

and says اشهد ان لا اله الاالله واشهدان محمدا عبده ورسوله (I bear withness that there is no god but Allah and I bear witness that Muhammad is His slave and His Messenger) then all the eight doors of Paradise are opened for him and he may enter it through any of these gates he likes".

(*Muslim*, chapter on purification. *Tafseer Ibn Katheer.*)

Without spending anything, he finds all the eight doors opened up for him. While Paradise can be had without spending anything, one cannot get Hell for free. Much has to be spent and much effort is involved and various customs have to be observed and the true men have to be opposed to go to Hell!

HADITH: {Sayyidina Buraydah رضی الله عنه said that after the *fajr salah*, the Prophet ﷺ summoned Sayyidina Bilal رضی الله عنه and said to him, "what is it that brought you to Paradise ahead of me? when I entered Paradise, I heard your footsteps ahead of me. "Sayyidina Bilal رضی الله عنه said "O Messenger of Allah, I have always offered two *raka'at* optional salah after calling out the azan, and whenever my ablution became void and I had to perform fresh ablution, I made it compulsory on me to offer two *raka'at* for the sake of Allah. "The Prophet ﷺ said, "It is because of these two things that you were ahead of me in Paradise."}

(*Mishkat*, optional prayer. *Tirmizi*, manaqib. Mazahir ul Haq.)

Sayyidina Bilal رضی الله عنه was an Ethiopion, not a Sayyid; a black man, not a white; a poor man, not rich: a slave, not a free man; and, he was uneducated, not a scholar. But, he was so righteous and God-fearing that while he walked on the soil of Makhah, his footsteps sounded in Paradise. He had no prejudice, like a deoband or a *brelvi*, etc. He was sincere and he believed firmly in the unity of God and he conducted himself on the commands of the Prophet ﷺ. He had not to spend anything to do what he did, yet he acquired many blessings.

Just as one has to perform ablution before *salah*, so too the *azan* has to be called before *salah*.

HADITH: {It is narrated by Sayyidina Uqbah ibn Aamir رضی الله عنه that the Prophet ﷺ said, "Your Lord is pleased with the shepherd who grazes his sheep on the top of a rock on a mountain and calls the *azan* for the *salah* and offers the *salah*. Allah says to the angels and the spirits close to Him look at this slave of Mine. He calls the *azan*, offers the salah and fears Me. So, I forgive My slave and will cause him to enter Paradise."} (*Mishkat, azan*. Mazahir ul Haq.)

HADITH: {It is narrated by Sayyidina Umar رضی الله عنه that the Prophet ﷺ said, "When the person calling out the azan says الله اكبر الله اكبر, and he says اشهدان لااله الاالله he responds اشهدان لااله الاالله, and the *Muazzin* says اشهدان محمدارسول الله responds اشهدان محمدارسول الله, and the *muazzin* says حی علی الصلوة he responds لاحول ولاقوة الابالله and the *muazzin* says حی علی الفلاح he responds ولاحول ولاقوة الابالله, and the muazzin says الله اكبر الله اكبر he responds الله اكبر الله اكبر and then the muazzin says لااله الاالله he also responds لااله الاالله, saying all these expressions from the core of his heart then he will go to Paradise surely."

(*Muslim, Mishkat*, Mazahir ul Haq.)

Again, we, do not have to spend anything to call out the *azan* or to respond to it. Allah has made it easy for us to follow the *shari'ah* and offers His mercy and bounties free of cost. However, it is an ignorant practice to do what has no sanction in the Quran, Hadith, the conduct of the companions رضی الله عنه or the four *Imams* or any of the *muhaddith*. Then,why should we do that? The Quran says:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

O you who believe! Fasting is prescribed for you as was prescribed for those before you that you may be God - fearing.

(al Baqarah, 2:183)

Allah commands those who believe to observe fasting which is to desist from food and drink and sexual intercourse with an intention to obey the command of Allah. The human soul becomes pure and man keeps away from indecent conduct. Allah said that the previous people also observed the fast. And therefore this ummah should not lag behind.

(*Tafseer* Ibn Katheer.)

HADITH: It is narrated by Sayyidina Abu Saeed al-Khudri رضی الله عنه that the prophet ﷺ said, "If anyone observes a fast for the sake of Allah then Allah keeps him away from Hell to a distance of seventy year's journey in return for his fasting. (*Muslim*, Fasting.*Tirmizi,Jihad.*)

1) The Meaning respectively: Allah is the Greatest (twice), I testify that there is no god but Allah. I testify that Muhammad ﷺ there is the Messanger of Allah. Come to prayer. Come to success. There is no might or power except with Allah. There is no god but Allah.

HADITH: Sayyidina Sahl رضی الله عنه has narrated that the prophet ﷺ said, "There is a door called *Rayyan* in Paradise. On the Day of Resurrection the people who fast will enter (Paradise) through this door and no one else will enter by it. It will be called out: Where are those who fasted? And they will get up and no one besides them will enter through the door. Then, once they have entered the door will be closed. So, no one will go by that door." (*Bukhari*, fasting. *Muslim. Tirmizi.*)

My dear readers, fasting also does not involve any expenditure, yet we are assured of Paradise. We get it free. The Quran says:

يَآاَيُّهَاالَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝

> O you who believe! Fear Allah and speak words straight to the point, He will set right your deeds for you and will forgive your sins. And whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (al Ahzab, 33:70-71)

In this verse, Allah guides Believers to worship Him as though they see Him and to speak the truth without beating about the bush. In return, Allah will set right their deeds for them and forgive them their sins. In fact, He will enable them to seek forgiveness so that they will not have any sin remaining on them. Those who are obedient are the successful and they are safe from Hell and gain access to paradise.

(*Tafseer Ibn Katheer.*)

Dear Readers! Once again there is no expenditure involved in speaking the truth, but we get nearer paradise. If we lie, we will go to Hell and also suffer in this world because one lie leads to another and there is discontent in this life involving considerable expenditure in setting things right.

HADITH: It is narrated by Sayyidina Anus رضی الله عنه that the Prophet ﷺ said, "The woman who observes the five daily *salah* and fasting in Ramadan, and preserves her chastity and obeys her husband is given the choice to enter Paradise through any door she likes to enter.

(*Mishkat, Rights of Women Mazahir-ul-Haq.*)

They Muslim women - our noble ladies - Must ponder over it. They have to spend nothing to get choice of any of the eight doors. The Prophet ﷺ has taught us a very easy manner to enter Paradise. Worship

Allah. Do not associate any thing with Him. Establish prayers five times a day.
Observe fasting in the Month of Ramadan. If you are wealthy, pay *zakat* on your wealth and perform Hajj once in your life. But, entry into Hell is through observance of customs and *bid-ah*. That involves expenditure of money and disputes.

لَآاِلٰهَ اِلَّااللّٰهُ
(There is no god but Allah)

The Quran tells us:

لااِلٰه اِلااللّٰه

There is no god but Allah (as-Saffat, 37:35)

HADITH: Sayyidina Umm Hani رضی اللہ عنہ has narrated that the Prophet ﷺ said, "There is no expression superior to لااِله اِلااللّٰه. It lets no sin remain. (Ibn Majah. Excellence of the *Kalimah.*)

The people reached sharply when the Prophet ﷺ told them of this expression. The Quran says:

وَيَقُوْلُوْنَ اَئِنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ۝

And they said, "Shall we forsake our gods for a mad poet?" (as Saffat, 37:36)

They use these words for the Prophet ﷺ whom Allah described as the best of creation. Allah revealed to the Prophet ﷺ when these mischievous spokepeople in that manner:

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ۝

So (O Prophet) admonish (them). By your Lord's blessing you are not a soothsayer, nor a madman (al Toor, 52:29)

The Quran is full of praise for the Prophet ﷺ. He was sent as mercy for the universe but they called him a mad man because, otherwise, they would had to listen to him and forsake their ignorant ways. It is the same today that the innovators call those on the true path as *wahabis*, etc. If they did not do so then they would have to believe in the Quran and the Hadith. They have to call the True people in that manner to keep their way of life alive and carry on with their wrong

customs. But, those people do come to the Right Path whom Allah wishes to guide.

HADITH: Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported the Prophet ﷺ as saying, "To say *subhan Allah* fills up half the pan of the scale and *al Hamdulillah* fills up the whole of it. And, he who says *La ilaha il Allah* * is not hindered by any curtain in reaching up to Allah. It goes straight to Him." (*Mishkat*, glorifying Allah. *Mazahir ul Haq.*)

HADITH: It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "Of the people for whom I intercede in the people for whom I intercede on the Day of Resurrection, the most forturnate will be the person who would have said لاإله إلاالله sinerely."

(*Misshkat*, pond Kauthar. *Mazahir ul Haq*)

HADITH: Sayyidina Muaz ibn Jabal رضی اللہ عنہ said that the Prophet ﷺ said, "He whose last speech (in the world) is لاإله إلاالله will enter Paradise." (*Mishkat* what to prompt when one is dying. *Mazahir ul Haq.*)

When the Prophet ﷺ taught this expression, they accepted it who were destined to but other rejected it. Our intention is to impress upon the readers how much the Prophet ﷺ loved those who made a declaration of love the claimants to love for Prophet have for those who declare these words!

HADITH: Sayyidina Abu Maalik رضی اللہ عنہ stated that the Prophet ﷺ said, "He who says لاإله إلاالله and rejects the deities other than Allah has me save his life and property. The (decision and) reckoning of the truth of his declaration rests with Allah." (*Muslim*, Book of *Faith.*)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "I am commanded to fight people until they declare لاإله إلاالله. When they have said لاإله إلاالله they have saved from me their lives and property. But there will be retaliation against a right (recognised) by *Shari~ah*. The reckoning of Allah of such people is the responsibility of Allah who will take their account."} (*Bukhari*, chapter murtad. *Tirmizi*, crapter on *Faith*. *Ibn Majah*, chapter on *fitn.*)

HADITH: Sayyidina Miqdad ibn Amr Kindi رضی اللہ عنہ said that he asked the Prophet ﷺ, " Tell me, if I fight against a disbeliever and we are engaged in a fierce fighting and he cuts off one of my arms. Then he takes shelter behind a tree, saying, 'I (believe in) Allah and embrace Islam.' Shall I kill him (or not) after his declaration? " The Prophet ﷺ

* Respectively, Golry be to Allah, Praise belongs to Allah and There is no God but Allah.

said, "Do not kill him." Sayyidina Miqdad رضی اللہ عنہ submitted, "Messenger of Allah! He cut off my arm and then recited the *Kalimah*. "The Prophet ﷺ said, "You shall not kill him. If you kill him, he will take your place which you held before killing him and you will take his place which held before he recited the *Kalimah*." (*Bukhari*, Kitab at *Maghazi*.)

HADITH: Sayyidina Usamah Ibn Zayd رضی اللہ عنہ said that the Prophet ﷺ, sent him with an army. They came early morning to a settlement of the tribe of Juhaynah. (Usamah said further,) " I arrested one of their men and he recited promptly لاإله إلاالله but I hit him with a spear and killed him. Then I was taken over with remorse for doing something bad. On return, I mentioned it to the Prophet ﷺ who asked me if I really killed him after he had said لاإله إلاالله and I told the Messenger of Allah that he had made the declaration لاإله إلاالله out of fear." The Prophet ﷺ said, " Why did you not rip open his heart and see if he had declaration those words from the core of his heart or out of fear." The Prophet ﷺ repeated those words, again and again, to Miqdad so that he hoped that he had become a Muslim that very day.

(*Muslim*, Kitab al Eeman. *Bukhari*, *Maghazi*.)

The *saheeh Muslim* has this Hadith at another place too but with this much more: "O Usamah, what answer will you give to his لاإله إلاالله on the Day of Resurrection? (This portion is also found in *Tafseer Ibn Katheer* in the commentary on the 5th section of Surah al Anfal.)

The Prophet ﷺ has said that we should encourage those who are on the verge of death to say لاإله إلاالله. He who says that on the point of death will have Paradise decreed for him. The Companions رضی اللہ عنہ asked, " O Messenger of Allah ﷺ, what about him who says that in his life time?" He said, " It becomes due for him to a greater degree. By Allah who has My life in His Hand, if the earth and the heavens and everything in them and everything between them and everything under them is places in a pan of the scale and the declaration of لاإله إلاالله in the other, it would outweigh all those things." (*Tafseer Ibn Katheer*.)

HADITH: {It is narrated by Sayyidina Uthman رضی اللہ عنہ that the Prophet ﷺ said, "He who dies believing that there is no one worthy of worship besides Allah will enter Paradise.} (*Muslim*, Book of *faith*.)

So, let us keep our tongue in check and refrain from reviling anyone. It is better to keep quiet than abuse anyone.

How can your *Kalimah* (expression) لاإله إلاالله which you utter with your tongue help you? Sayyidina Abdul Qadir Jilani رحمۃ اللہ علیہ, the

authenntic *pir*, has answered that, "When you said لاإله إلاالله that no one is a God besides Allah then you claim to be monotheist. You will be asked if you have a witness, and what can be your witness? To obey, to desist from the prohibited, to endure calamities patiently, to bow down before divine decree - these are evidences in support of your claim. But even these will be approved by Allah if they are prompted by sincerity. No word is approved without a deed and no deed meets approval without sincerity and compliance with *sunnah*." (*Fuyood Yazdani*).

Sayyidina Abdul Qadir Jilani رحمة الله عليه has also said, "How sad that your tongue is a Muslim, but your heart is not one. Your word is a Muslim, but not your deed. You are a Muslim in your public life, but not one in private." (*Fuyood Yazdani*).

مُحَمَّدٌ رَّسُوْلُ اللهِ ﷺ
(Muhammad ﷺ is the Messenger of Allah)

The Quran tells us:

مُحَمَّدٌ رَّسُوْلُ اللهِ

Muhammad is the Messenger of Allah. (al Fath, 48:29)

HADITH: It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ sent an army to Najd and they brought as captive a man of *Banu Hanifah*, named Thumamah ibn uthal. He was the chief of the people of Yamamah. They bound him to one of the pillars of the Masjid Nabawi. The Messenger of Allah ﷺ came to him and asked, "Thumamah, what is your condition? "Or, "How do you expect me to treat you? "He said, "Muhammad , I have wealth. If you kill me, you will be killing one whose blood will not go to waste (Meaning, he will be avenged). And, if you let me off then you will do it to one who is grateful. And, if you desire wealth, you will be given what you aske for. "The Prophet ﷺ left him as he was and the next day he asked him again what he expected. He said that he was expecting whatever he had said already. "If you let me off, you will do it to a grateful one, but if you kill me, you would do it to one whose blood would be avenged. If you wish to have wealth, you will get as much as you ask. "The Prophet ﷺ again left him to his state until the next day when he asked him the same thing, what he expected of him and Thumamah said, "It is the same thing that I have said to you already. If you let me off then you will be showing favour to one who is grateful; if you kill me, you will be killing one

whose blood will be avenged, and if you wish to have wealth, you will get what you ask for." The Prophet ﷺ said to the people, "Set him free." He was unbound and went out of the Mosque to the palm trees near the mosque. He had a bath there and came back to the mosque and said, "I testify that there is a no one worthy of worship besides Allah and I testify that Muhammad is the slave and Messenger of Allah. O Muhammad! By Allah, no face was more hateful to me on earth than yours but now your face is the dearest of all to me. And by Allah! no religion was more hateful to me than yours, but now it is the dearest to me of all religions. And, by Allah, no town was more hateful to me than your town, but now it is the dearest of all to me. (O Messenger of Allah!) Your men picked me up when I was on my way to perform *umrah*, so what do you command me to do now?" The Prophet ﷺ gave him glad tidings (that his sins were forgiven as he had embraced Islam) and instructed him to perform *umrah*. When he came to Makkah, someone said to him, "Have you become irreligious?" He replied, "No! I have accepted Islam at the hands of the Prophet ﷺ. I swear by Allah that now not even one grain of wheat will come to you from Yamamah unless the Prophet ﷺ gives permission for it."

(*Muslim*, Kitab al Jihad. *Mishkat, Mazahir ul Haq* or dimances about captives).

As long as he was for away from the Prophet ﷺ, Thumamah رضی اللہ عنہ was repulsed by everything associated with the Prophet ﷺ but when be came near to him, it became the other way about. So, if you too dislike other people, go near to them and you will like them. When Thumamh رضی اللہ عنہ went to Makkah, its people asked him if he had became irreligious. This shows that in all time periods the True followers of religion seem irreligious to the evil people and the same applies to India today.

Dear Readers, we will not find anywhere in the world one who recites the *Kalimah* sincerely yet bears animosity to the Prophet ﷺ. But, nothing is done with love alone. It is also necessary to practice the dicatates of *Shari'ah*. For instance, the Prophet's ﷺ uncle loved him dearly but he did not believe in *Shari'ah* and did not conduct himself according to it, so he was deprived of Paradise.

HADITH: It is narrated by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "Everyone of my *ummah* will enter Paradise except he who rejects. "He was asked, "Who is the one to reject?" He said, "He who disobeys me, rejects me."

(*Bukhari*, Kitab al I tisam. Mishkat, on *sunnah*. Mazahir ul Haq, Book of Faith.)

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "By Him in whose Hand is my life, if a man of this *ummah*, be he a christian or a Jew, hears of my mission but dies without believing in what I have brought of the *Shari~ah* then he surely is a denizen of Hell."} (*Muslim*, Book of Faith. *Tafseer Ibn Katheer.*)

We have seen the foregoing Ahadith on the subject of 'obedience', let us now see some on 'love'.

HADITH: {Sayyidina Abdullah ibn Hisham رضی اللہ عنہ said: We were with the Prophet ﷺ while he held the hand of Sayyidina Umar رضی اللہ عنہ who said to him, "O Messenger of Allah! You are dearest to me of all things except my own life." The Prophet ﷺ said, "No, Umar! By Allah, not until you consider me dearer than your life too (will your faith be perfect)." Sayyidina Umar رضی اللہ عنہ submitted, "O Messenger of Allah, now you are dearer to me than my life too. "The Prophet ﷺ said, "Yes! Now, Umar (your faith is perfect)."}

(*Bukhari*, chapter an-Nazr النذر)

HADITH: Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said, "No one can become a Believer until I am dearer to him than his family, property and all people."

(*Muslim*, Book of Faith. *Ibn Majah*, opinion and conjecture.)

Love of the Prophet ﷺ entails obedience to his commands. The Companions رضی اللہ عنہ loved to abide by his *Shari~ah* as much as they love him.

HADITH: {Sayyidina Ibn Abbas رضی اللہ عنہ said that the Prophet ﷺ observed a Man wearing a golden ring, so he took it out (from his hand) and threw it away, saying, "Will anyone intentionally pick up a burning charcoal and keep it in his palm?" When the Prophet ﷺ went away, that man was told by someone to pick up his ring and gain a profit from it, but he said,"That which the Prophet ﷺ has thrown away, I will never pick it up."} (*Muslim*, Kitab al Libas)

HADITH: {Sayyidina Abdullah ibn Umar رضی اللہ عنہ said that the Prophet ﷺ had a golden ring made for him. When he wore it, he kept its stone (turned in) on the inner side. Other people observed him and made rings for themselves. One day, while he sat on the pulpit, he took out the ring from his finger and said, "I used to wear this ring but kept its stone towards the palm." With that, he threw away the ring and said, "By Allah, I will never again wear it." Other people too threw away their rings.} (*Muslim*, chapter on dress)

The Companions رضی اللہ عنہم اجمعین obeyed him as much as they believed in him but our Muslims brothers today, although they believe yet they do not obey.

The Prophet ﷺ used to offer *Salah* facing the *Bayt al Maqdis* and the Jews and Charistians also faced it when saying their prayers. Thus, it was difficult to distinguish between a Muslim and a Jew or charistian. The Prophet ﷺ had wished that the *Ka bah* should be faced in *salah* and, soon the verse of the Quran was revealed:

قَدْ نَرٰی تَقَلُّبَ وَجْهِكَ فِی السَّمَآءِ ۚ فَلَنُوَلِّیَنَّكَ قِبْلَةً تَرْضٰهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ

Indeed we have seen you (O Prophet) turning your face (repeatedly) towards heaven; now we will surely make you turn towards the *qiblah* you like best: so turn your face towards the sacred Mosque (*Ka bah*). (al Baqarah, 2:144)

HADITH: Sayyidina Abdullah ibn Umar رضی اللہ عنہ has related that worshippers at Quba were offering the *fajr salah* (facing the Bayt al Maqdis) when a man came to them and said that a verse was revealed to the Prophet ﷺ that night in which he was commanded to turn to the *Ka bah* in *salah*. (Hardly had they heard him) that the worshippers turned to the direction of the *Ka bah.* Their faces were towards Syria (Bayt al Maqdis) but they turned them towards the *Kabah.* (Bukhari, on *salah.*)

These were the believers. They did not wait to finish their prayers but turned about during the salah without going into the antecedents of the reporter or the report. The Quran says:

لَیْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِیّٖنَ ۚ وَاٰتَی الْمَالَ عَلٰی حُبِّهٖ ذَوِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰكِیْنَ وَابْنَ السَّبِیْلِ ۙ وَالسَّآئِلِیْنَ وَفِی الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَی الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِیْنَ فِی الْبَاْسَآءِ وَالضَّرَّآءِ وَحِیْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِیْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ۝

It is not virtue that you turn your faces to the East and to the West; but true virtue is of him who believes in Allah and the

Last Day and the angels and the Book and the Prophet; and gives his wealth for the love of Him to the kindred and to orphans and the needy and the way farer and to those who ask and to set slaves free; and (of him who) establishes the *salah* and pays the *zakah* and of those who fulfil their covenant when they covenant one and are persevering in distress and affliction and in time of conflict. Those are they who are the truthful and those - they are the God - fearing. (al Baqarah, 2:177)

The Believers were asked to turn away from *Bayt Maqdis* to wards *Ka bah* for their *salah*. The People of the Book took it hard but Allah disclosed the wisdom as one to distinguish the obedient from the disobedient. The verse describes the characteristics of a Believer and says that one does not become a Believer by turning to any direction, east or west, in prayer. (*Ibn Katheer.*)

My Dear Friends! This is how the Prophet's ﷺ command was obeyed. Now, while you call yourselves lovers of the Prophet ﷺ - which, indeed, you are! - then give up your anger, stubbornness and personal ego. Faithfully and honestly read every page of this book and decide what is the truth. I do not ask you for money. I ask you only for honest justice and that too for your own good - that you conduct yourself on *Shari ah,* not on ignorant practices.

HADITH: Sayyidina Anas رضی اللہ عنہ has reported, "I was serving wine to the guests of Abu Talhah رضی اللہ عنہ at his house. That day the command was revealed prohibiting wine The Prophet ﷺ deputed one man to proclaim that so he made his rounds making the announcement. Abu Talhah asked me to go out and find out what the man said: So, I went out and heard him say: 'Be warned! Wine is prohibited as of today.' I reported that to Abu Tahah who asked me to throw awajt whatever wine these was." Sayyidina Anas رضی اللہ عنہ said further. "That day wine was flowing through the streets of Madinah."

(*Bukhari*, on the commentary of *al Ma i dah. Muslim*. chapter on drinks.)

These were the people who believed in Sayyidina Muhammad ﷺ. when they learnt that wine was prohibited they did not swallow down what wine they had in their mouth This, in spite of the fact that wine was very dear to them and they composed songs on it and had plenty of it in their homes. When the Prophet ﷺ banned it. they turned their vessels upside down, pouring down all wine.The Quran says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ○ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ
اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ
عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ○ وَاَطِيْعُوا اللّٰهَ
وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا
الْبَلٰغُ الْمُبِيْنُ ○

{O you who believe! Wine and gambling (game of chance) and (sacrificing) to idols and diving arrows are an abomination of Satan's handiwork, so abstain from it, that you may prosper. Satan only desires to precipitate enmity and hatred between you by means of wine and gambling and would bar you from the remembrance of Allah and from the *salah*. Will you then desist? And obey Allah and obey the Messenger and be aware (of evil). But if you turn back then know that the duty of Our Messenger is only to convey the Manifest Message.}

(al Ma i dah, 5:90-92)

Sayyidina Abdullah ibn Umar رضی اللہ عنہ said, "The Prophet ﷺ forbid wine, gambling, wine produced from wheat, chess draft and musical instruments. And, he made only witr salah obligatory on me."

(*Tafsaeer Ibn Katheer.*)

Sayyidina Ibn Umar رضی اللہ عنہ said that the Prophet ﷺ said, "The curse is on ten things related to wine: wine itself, the one who drinks it and he who serves it, the seller and the buyer, he who brews it, he who produces it, he who carries it, the one to whom it is taken and the one who pockets its price. All of them are cursed. (*Tafsaeer Ibn Katheer.*)

The Quran tells us:

فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ
اَلِيْمٌ ○

{So let those who go against his command beware, lest a trial befall them, or there befall them a painful chastisement}

(an Noor, 24:63)

Man must conform his living according to the sunnah of the

Prophet ﷺ otherwise he is liable to be punished. (*Tafseer Ibn Katheer.*)

How sad that today brewery of wine belong to Muslims, gambling dens are run by them, and the contractors of idol-worship are Muslims in spite of their claims to love of the Prophet ﷺ.

The Kalimah Tayyibah

لاإله إلاالله

(There is no god but Allah)

مُحَمَّدٌ رَّسُوْلُ اللهِ ﷺ

(Muhammad ﷺ is the Messenger of Allah)

This is the pure *Kalimah* which brings about a revolution in one who reads it with a sincere heart. A polytheist becomes a believer on reading it. He comes out of ignorance into *Shari ah*, out of misguidance into guidance. The Prophet ﷺ had a great respect for anyone who read this *Kalimah* but how do we hold him, we know that?

HADITH: Sayyidina Anas ibn Maalik رضی الله عنه related that while Sayyidina Muaz رضی الله عنه was behind the Prophet ﷺ on a riding beast, he said, "O Muaz ibn Jabal!" He replied, "At your service, Messenger of Allah." He said again, "O Muaz!" and he said, "At your service Messenger of Allah! "The third time (he said the same thing) and the Prophet ﷺ said, "O Muaz, if anyone testifies with a sincere heart that there is no one worthy of worship besides Allah and Muhammad is the Messenger of Allah then Allah forbids the Fire of Hell to touch him." Sayyidina Muaz رضی الله عنه asked, "O Messenger of Allah, May I let other people know of this so that they may be happy?" But, he said, "Now (if you tell them), they will come to rely on that (and not abide by *Shari'ah*)." Sayyidina Muaz رضی الله عنه related this Hadith at the time of his death lest he may commit a sin (by concealing it).

(*Bukhari*, Book of knowledge. *Muslim*, Book of Faith. *Mishkat*, *Mazahir ul Haq*).

HADITH: {Sayyidina Abu Hurayrah رضی الله عنه narrated that he asked the Prophet ﷺ, "on the Day of Resurrection, who will benefit most from your intercession? "The Prophet ﷺ said, "Surely, I had felt that no one would ask me that before you do, O Abu Hurayrah, because I have observed your eagerness about Hadith. The one who will benefit most from my intercession on the Day of Resurrection will be the man who says with his sincere heart, or sincere desire, لاإله إلاالله مُحَمَّدٌ رَّسُوْلُ اللهِ

ﷺ."}　　　　(*Bukhari*, Book of knowledge.)

HADITH: It is reported by Sayyidina Abdullah ibn Amr ibn al Aas رضی اللہ عنہ that he heard the Messenger of Allah ﷺ say: On the Day of Resurrection, Allah will pick out one man from my *ummah* and separate him (from the rest). Ninety-nine registers recording his sins will be placed before him, each register will extend as far as one's sight can see. Then Allah will ask him, "Do you deny any of this (sin). These are your records of deeds. Look at them and verify whether My scribes have been unjust to you." He will say, "No, My Lord (Whatever is written is correct)." Then, it will be said, "Do you have an excuse?" He will say, "No, My Lord." Then Allah will say. "I have with Me a pious deed of yours and surely you will not be wronged today." A note will then be taken out of a cloth wrapping on which these words would be found written اشهدان لاإله الاالله واشهدان محمد اعبده ورسوله (I testify that there is no God but Allah and I testify that Muhammad is His slave and His Messenger.) Allah will direct him to go to his scale and he will submit, "My God, how will this note fare against the registers?" Allah will say, "Yes. You will not be wronged in any way today." The Prophet ﷺ said, "All his registers will be placed in one pan of the scale and the note of paper in the other. The moment it will be placed the pan of the registers will rise up and the pan of the note will outweigh it. And nothing is ever heavier in comparison to the name of Allah.

(*Tirmizi*, Book of Faith. *Ibn Majah*. *Tafseer Ibn Katheer*.)

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Prophet ﷺ said: I bear witness that there is no God worthy of worship except Allah and I bear witness that I am the Messenger of Allah. If anyone believes truly in both these things and does not doubt the unity of Allah and the Messengership of Muhammad then he will surely enter Paradise after death. (abrided.)　　　　(*Muslim*, Book of Faith.)

HADITH: Sayyidina Abbas رضی اللہ عنہ reported that he heard the Prophet ﷺ say, "He who believes that Allah is his Lord, Islam his religion and Muhammad his Prophet will experience the taste of faith."

(*Muslim*, Book of Faith.)

Therefore, belief has to be supplemented with deeds If anyone lags bahind in performing deeds then he leaves himself open to misguidance and is very likely to fall into the devil's trap.

Sayyid Abdul Qadir Jilani's رحمۃ اللہ علیہ Message to those who recite the *kalimah* is: "You are not born to live in this world and to enjoy its blessings. Change your attitude which has displeased Allah, for, you

have sufficed yourself to say (لاإله إلاالله محمد رسول الله (ﷺ. Unless you supplement it with deeds, it will not benefit you. Faith is a collection of words and deeds and it will not be of use if you go on to perpetrate sin, and disobey Allah stubbornly. If you give up *salah*, fasting, *sadaqah* and righteousness then how can a mere testimony to monotheism and messengership help you?" (*Fu yood yazdani*)

The Quran says:

وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ○

And whosoever seeks an religion other than al-Islam, it shall not be accepted from him, and in the Hereafter he shall be among the losers. (Aal Imran, 3:85)

HADITH: {Sayyidina Muaz ibn Jabal رضي الله عنه has reported the Messenger of Allah as saying "If anyone on his death bed bears testimony to my Messengership and to the unity of Allah with a sincere heart then Allah will forgive him."} (*Ibn Majah*, chapter in *zikr*.)

The Kalimah tayyibah has two parts, لاإله إلاالله and محمد رسول الله (ﷺ): no one is worthy of worship save Allah, so worship Him alone and, without worshipping Him, how can we say He is our God? The second part is to know Sayyidina Muhammad ﷺ as our Prophet, giving testimony of his messengership which means that we should abide by his *Shari'ah* which is a practical testimony.

When May another be regarded as a Muslim

The Quran tells us:

فَإِنْ تَابُوْا وَأَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ۚ إِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

But if they repent, and establish the *salah* and pay *zakah* then leave their way open. Surely Allah is Forgiving, Merciful. (at Tawbah, 9:5)

Sayyidina Abu Bakr رضي الله عنه had based his conclusion on this verse that fighting is unlawful if one enters the fold of Islam and

discharges the duties imposed by it. The verse gives the duties of Islam in sequence of importance. Testimony is followed by *salah* which is a right of Allah, and that is followed by *zakah* which benefits the poor and needy and is a right of the creatures. This is why Allah mentions *salah* and *zakah* together.
(*Tafseer Ibn Katheer*)

The Quran says:

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ
وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝

But if they repent,, and establish the *salah* and pay *zakah*, they are your brethren in Faith. Thus do We detail the revelations to a people who know.
(at Tawbah, 9:11)

Those people who quit disbelief and polytheism annd become regular at *salah* and give *zakah* are brothers-in-religion. In India, however, the tables are turned. The people who follow disbelieving and polytheistic practices call themselves Muslims and dismiss as non-Muslims those who adhere to Islamic duties and shun disbelieving, polytheistic and bidah customs.

HADITH: {It is narrated by Sayyidina Ibn Umar رضی الله عنه that the Messenger of Allah ﷺ said, "I have been commanded to wage jihad against people until they bear witness that no one besides Allah is worthy of worship and that Muhammad is the Messenger of Allah and establish *salah* and pay *zakah*. Once they comply with this, they will save their blood and their property from me except for rights under Islam (like Qisas, blood-money, etc.). As for of the unseen that is entrusted to Allah."}
(*Bukhari*, Kitab al wahy. *Mishkat, Mazahir ul Haq*.)

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "If anyone has wronged his Muslim brother, he must seek his forgiveness because cash transactions will not take place there (on the Day of Resurrection) before his pious deeds are given over to him (the victim). And if he has no pious deeds, the other's (victim's) sins will beplaced on him."}
(*Bukhari*, Kitab al Riqaq.)

The oppressor will remember on that day when his pious deeds will be handed over to the victim whom he backbited or called *wahabi*. If his pious deeds are lacking or exhausted then he will have to handle the victim's sins. He will repent that he did not heed the Quran and Ahadith.

HADITH: {Sayyidina Anas رضى الله عنه reported the Prophet ﷺ as saying, "Do not sever mutual ties of relationship and do not run away from each other and do not be hostile to each other. Live mutually as slaves of Allah and brothers. It is not lawful for a Muslim to quit meeting and speaking with his brother for more than three days."}

(*Muslim*, manners. *Tirmizi*, chapter: *al i tisam*.)

This is Shariah but our ignorance leads us to sever relationship with father, brother, mother and wife and of quarrel mutually. We call someone a *wahabi* or accuse him of forsaking religion and we abuse him although we do not lose anything.

HADITH: {Sayyidina Abu Hurayrah رضى الله عنه reported the Prophet ﷺ as saying, "He who believes in Allah and the Last Day must join (broken) ties of relationships. And he who believes in Allah and the Last Day must speak a good word or keep quiet."}

(*Bukhari*, Book of Manners.)

HADITH: {Sayyidina Anas رضى الله عنه reported the Prophet ﷺ as saying, "He who observes our *salah*, turns to our *qiblah* and eats our sacrifice (then he) is a Muslim for whom Allah is responsible and His Messenger is responsible, so do not betray that responsibility."}

(*Bukhari*, Book of *salah*. Mishkat. *Mazahir ul Haq*.)

If we resolve to abide by *Shariah* then we must obey the commands of Allah and His Messenger. The verses of the Quran and the Ahadith are before us but if we resolve to stick to ignorant ways through egoism then that is our fault. Only Allah can guide anyone.

HADITH: The Prophet ﷺ said, "All Muslims have one responsibility which the meanest of them can observe. Thus if anyone humiliates his Muslim brother then on him is the curse of Allah, the angels and all men, neither will his optional worship meet approval nor his obligatory worship."} (abridged) (*Bukhari*, chapter on *jihad*.)

My Dear Readers, let us look at our own conduct rather then worry about other people lest we fall into negligence.

The Response to Salaam

The Quran tells us:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ،

And when you are greeted with a greeting, greet back with one better than it, or return (at least equal to) it. (an Nisa, 4:86)

HADITH: {It is narrated by Sayyidina Ali رضی الله عنه that the Prophet ﷺ said, "A Muslim has six rights over another Muslim: *

(i) When he meets him, he must offer salaam.
(ii) When he invites, he must accept his invitation.
(iii) When he sneezes he must give him a response.
(iv) When he is ill, he must visit him.
(v) When he dies, he must accompany the body.
(vi) And he must prefer for every Muslim what he perfers for himself."} (*Tirmizi, Darami, Mishkat*, Book of Manners. *Mazahir ul Haq.*)

HADITH: {Sayyidina Abu Hurayrah رضی الله عنه reported the Prophet ﷺ as saying, "The rider must offer salaam to the pedestrian. The pedestrian must greet him who is seated and a smaller group of men must salute the larger batch."}

(*Muslim*, Kitab as Salaam. *Mishkat. Mazahir ul Haq.*)

HADITH: {Sayyidina Ali Ibn Abu Talib رضی الله عنه has said, "When a man in a passing group offers *salaam* to another man or a batch of people then his greeting is enough on behalf of his group. In the same way, if one person in an assembly responds to someone's greeting then his *salaam* is enough."} (*Mishkat. Mazahir-ul-Haq* on *Salaam.*)

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "It is not proper for a Muslim to remain angry with his Muslim brother for more than three days and stop meeting him. If anyone keeps on bad terms for more than three days and during that time he dies then he will go to Hell."}

(*Mishkat*, Severing ties... *Mazahir-ul-Haq.*)

HADITH: {Sayyidina Abu Hurayrah رضی الله عنه has reported the Prophet ﷺ as saying, "It is not allowed to a Muslim to be angry with another Muslim and refrain from meeting him for more than three days. When three days have passed thus, he must go meet his Muslim brother and offer him *salaam*. If he responds to the *salaam* then both of them will share the reward (on reconciliation). But, if he does not give him an answer to the *salaam* then he commits a sin while the one who offered the *salaam* is absolved of sin of severing ties of relationship."

(*Mishkat. Mazahir-ul-Haq.*)

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* The Islamic form of greetings. All referencess in this chapter to salutation and greetings mean offering salaam.

However, ignorance takes man to extremes and in India, today, there are many people who do not respond to greeting. Rather, they look at the other side in disregard. Let us see what the jurists say about it.

"To offer *salaam* is *sunnah* and it is *wajib* (obligatory) to respond to it." (*Ayn al.Hadayah.*)

"If he will not respond to a *salaam* then he will be committing a sin because it is a command of Allah to give a reply to *salaam.*"

(*Tafseer Ibn Katheer.*)

Those who consider them selves as religous leaders often neglect the *wajib* although they call themselves lovers of the Prophet ﷺ.

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ has related that the Prophet ﷺ said, "you will not enter Paradise until you become faithful and you will not become faithful until you love each other. Shall I not show you something which if you adopt, you will begin to love each other, and that is to promote *salaam.*"}

(*Muslim*, Book of Faith, *Tirmizi*, Adaab, *Ibn Majah, Mishkat, Mazahir ul Haq, salaam.*)

HADITH: {It is narrated by Sayyidina Abu Ayyub Ansari رضی اللہ عنہ that the Prophet ﷺ said, "It is not lawful to a Muslim to stop meeting and speaking to his brother for more than three days. When the two happen to meet, they turn away their faces to different directions. The better of the two is he who is the first to greet."}

(*Tirmizi, Muslim, Bukhari.*)

HADITH: {Sayyidina Abu Umamah رضی اللہ عنہ has said that the Prophet ﷺ said, "The person nearest to Allah is he who is the first to offer *salaam.*"} (*Mishkat, Mazahir ul Haq.*)

HADITH: {Sayyidina Abdullah رضی اللہ عنہ reported the Prophet ﷺ as saying, "The one who takes precedence in offering *salaam* is free from arrogance."} (*Mishkat, Mazahir ul Haq.*)

The behaviour of the so-called *pirs* and *Mawlvis* is countrary to that, however. They teach their desciples that if they greet or respond to the greetings of *deobandis* or *tableegh jama at* then they will become disbelievers. This is *jahalat* (ignorance).

HADITH: {It is narrared by Sayyidina Ibn Umar رضی اللہ عنہ that the Prophet ﷺ said, "When a Jew greets you he says *saam alaykum* (death to you!), so in response say merely *wa alaykkum* (and on you, the same)."} (*Bukhari, Tirmizi.*)

It is mentioned in this version of Tirmizi that if a man of the people of the Book greets you, you should reply *alay ka ma qulta* (to you what you said).

This Hadith is explained that one must respond in this manner, when the person uses an evil word in place of *salaam* in greeting otherwise the response to his *salaam* is *salaam* itself, rather better words than what he said. However, some scholars say that the response to *salaam* should be *salaam* itself while some other say that it should be only *alayka* (on you). But Allah knows the best.

The scholars of the Hanafi school of thought have said:

"There is no harm in responding to the greeting of the *zimmis* and the disbelievers." *(Ayn al Hadayah.)*

"There is no harm in giving a response to the Jews, Christians or Majoosis when they greet Muslims." *(Ghayat ul Awtar. Durr Mukhtar.)*

Sayyidina Ibn Abbas رضی الله عنه has said, "Whoever of the creatures of Allah greets you, give him a response even if he is a Majoosi." *(Tafseer Ibn Katheer.)*

We are told by Allah in the Quran:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوْا عَلٰى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِاللهِ مُبٰرَكَةً طَيِّبَةً ۔

So when you enter house, greet one another with a greeting from Allah, blessed (and) good. (an Noor, 24:61)

Sayyidina Jabir رضی الله عنه has said, "When you go to your homes offer the blessed *salaam* taught by Allah. (I have found it full of blessings.)" Ibn Ta ous رحمة الله عليه has said, "When you enter a house, offer *salaam* to the inmates." *(Tafseer Ibn Katheer.)*

There are some selfish Muslims who stop Muslims from Meeting each other and greeting and responding to a greeting though they themselves mix freely with non-Muslims.

Some *ulama* scare the Muslims that their Marriages would become void if they offer *salaam* or respond to the *deobandis* and others. This is sheer ignorance.

Those who call Muslims Disbelievers

The Quran says:

وَلَاتَقُولُوْا لِمَنْ اَلْقٰى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ء

And say not to anyone who offers you a salutation of peace, "You are not a believer." **(an Nisa, 4:94)**

The Prophet ﷺ had sent a small unit of an army to Akhsam. When they were at Batn Akhsam they fiund Aamir ibn Adbat Ashjaee riding on his beast with his belongings. He offered them *salaam* and they stopped but Muhallim ibn Jathamah grabbed him and killed him for personal hostility and snatched his possessions. When they returned they related the events to the Prophet ﷺ saying that Aamir رضی الله عنه saluted them in the Islamic manner and Muhallim shot an arrow at him because of pre-Islamic enmity. Muhallim came and sat before the Prophet ﷺ having covered himself with two sheets of cloth and hoping that the Prophet ﷺ would seek Allah's forgiveness for him. However, the Prophet ﷺ said, "May Allah not forgive you." He went from there very repentant, ashamed and weeping terribly. He wiped his tears with his sheets of cloth and he died within seven days. He was buried but the earth threw out his body. When the Prophet ﷺ was told that, he said, "The earth has retained men worse than this your compaonion but Allah wishes to tell you how sacred a Muslim is." So, his body was left on the peak of a mountain and stones were placed over it. *(Tafseer Ibn Katheer.)*

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "If anyone says to his Muslim brother, 'O disbeliever!' then one of them is really a disbeliever."}

(Bukhari, Muslim. Tirmizi. Mishkat. Mazahir ul Haq.)

If the man who is called a disbeliever is really one then there is no harm but if he is a sincere Muslim then the one who calls him a disbeliever is himself a disbeliever. Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "Do not consider any Muslim worthless beacuse the secrets of Allah are planted into them. So, who knows when one of them may became a saint" *(Fuyood Yazdani.)*

If anyone dies as a disbeliver then he is a creature of Allah and Allah will do with him what He wishes as his creator. If he dies a Muslim then, according to a saying of the Prophet ﷺ, the person who calls him a disbeliever is himself one. No one knows, except Allah, how a person

died - on belief or disbelief. So, we must not describe anyone as a disbeliever.

HADITH: {It is narrated by Sayyidina Abu Zarr رضی اللہ عنہ that the Prophet ﷺ said, "If anyone calls another a disbeliever or an enemy of Allah and he is not that then the words rebound on the one who calls him by that."}

(Mishkat, Mazahir ul Haq.)

HADITH: {Sayyidina Abu Darda رضی اللہ عنہ reported that he heard the Prophet ﷺ say, "If anyone curses anything then the curse goes towards the heaven but its doors are closed to it so it turns towards the earth but its gates too are shut to it and it goes to the right and the left (but finds no passage), so it goes to the person or thing that had been cursed and if he was deserving of it, the curse falls on him (or the thing) otherwise it returns to him who had sent the curse."}

(Mishkat, Mazahir ul Haq.)

It is reported on the authority of Musnad Ahmed that Sayyidina Abu Hurayrah رضی اللہ عنہ said to Damdam ibn Jans Yamami (ضمضم بن جوش یمامی), "O Yamami! Do not ever say to anyone may Allah never forgive you, or may you not enter Paradise." Yamami رحمۃ اللہ علیہ said, "But, we say such things to other in anger. "Abú Hurayrah رضی اللہ عنہ said, "Beware! Never say that. I had heard the Prophet ﷺ say: Two men of the *Banu Isra il* were close friends. One of them was very pious and righteous while the other was a bad sinner. The pious man used to advise his friend to stay away from sin but he would say, 'Leave me to my Lord. Have you been placed to look over me?' One day, the pious man found him commit a grave sin and advised him to make a repentance but he gave the same reply, so the pious man said, 'By Allah, He will never forgive you' (or, he said,'you will not go to Paradise'). Allah sent His angel to them and he took out their souls. When they were brought to Allah, He said to the sinner, 'Go to Paradise on the strength of My Mercy.' To the pious man, He said Were you really aware (that I will not forgive him)? Had you authority over My attributes (Mercy)?' He was sent to Hell. The Prophet ﷺ then said: He spoke a word that ruined his world and the Hereafter."

(Tafseer Ibn Katheer, Mishkat on repentance. Mazahir ul Haq.)

The Prophet ﷺ did not expel from Islam even those hypocrites whose conduct he had known through Divine revelation."

(Fatawa Alamgiri.)

Those people has shown themselves as Muslims but though the Prophet ﷺ has been told by Allah that they had not accepted Islam at

heart yet he did not throw them out of the Muslim body.

I am pained at the sectarians in our country who classify true Muslims as disbelievers as also those who regard them as dis believers and those who do not doubt their belief. This is Jahalat (ignorance).

The Quran says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

Surely those who love that indecency should be spread concerning those who believe, for them shall be a painful chastisement in this world and the Hereafter. And Allah knows while you know not. (an Noor, 24:19)

If anyone hears un substantiated reports then he must not spread them out otherwise he will make himself liable to worldly punishment (had) and the chastisement of the Hereafter, consignment to Hell. (*Tafseer Ibn Katheer.*)

HADITH: {It is reported by Sayyidina Umar رضی اللہ عنہ ibn Khattab that in the times of the Prophet ﷺ there was a man named Abdullah Whom People called *Himar* (donkey). He used to humour the Prophet ﷺ who had even given him a beating for drinking wine. One day, he was brought again to the Prophet ﷺ (for having consumed wine). The Messenger ﷺ of Allah passed orders that he should be punished and one of the men, who were present, there said, "O Allah curse him for he comes to the Prophet ﷺ after drinking wine." The Prophet ﷺ said, "Do not curse him. By Allah, I know that he loves Allah and His Messenger."} (*Bukhari*, on prescribed punishments.)

Then how can we say that though an alcoholic and other sinners, even clean - shaved men and dealers in interest and usury love the Prophet ﷺ yet a religious man does not love him. This is nothing but ignorance.

Those people who are involved in minor and major sins, in *bid'ah* and obvious polytheistic practices can love the Prophet ﷺ but the Muslims who adhere to *shari.ah* do not love him! Is it not the devil deceiving us?

"There are many things and deeds which attract a ruling of disbelief on them and the edict is not on the doer but on the action. The deed is an

act of desbelief, the doer is not labelled a disbeliever." *(Ayn al Hadayah.)*

HADITH: {It is reported by Sayyidina Abdullah ibn Buraydah رضی اللہ عنہ that the Prophet ﷺ said, "The covenant between me and these people relates to observance of *salah*. So, he who neglects *salah* commits infidelity."} *(Ibn Majah,* abandoning prayer.)

HADITH: {It is reported by Sayyidina Jabir رضی اللہ عنہ that the Prophet ﷺ said, "Between a man and disbelief is only the abandoning of *salah*."} *(Tirmizi. Muslim. Mishkat. Mazahir ul Haq.)*

It is evident from authentic Ahadith that willful neglect of *salah* is an act of disbelief. The same thing is found in the Quran:

وَاَقِيْمُوا الصَّلٰوةَ وَلَاتَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝

And establish the *salah* and be not of the associators.

(ar Rum, 30:31)

A Believer is given to observe *salah* while a polytheist neglects it and a man cannot be both of these together. He has to choose between two lives.

HADITH: {Sayyidina Anas ibn Maalik رضی اللہ عنہ has reported the Prophet ﷺ as saying, "The distinction between associating and Islam lies in observance of *salah*. So, he who abandons *salah* has associated (with Allah)."} *(Ibn Majah.)*

HADITH: {Sayyidina Buraydah رضی اللہ عنہ said that the Prophet ﷺ said, "The covenant between us and the hypocrites is about *salah*. So, he who neglects *salah* is a disbeliever."} *(Mishkat. Mazahir ul Haq.)*

HADITH: {It is reported by Sayyidina Jabir ibn Abdullah رضی اللہ عنہ that the Prophet ﷺ said, "The distinction between a Muslim and a disbeliever lies in *salah*."} *(Ibn Majah.)*

There are thousands of Muslims today who do not offer *salah* but we do not call them disbelivers. Their fate in the next world is known only to Allah who might send them to Paradise or to Hell.

HADITH: {It is reported by Sayyidina Thabit ibn Dihak رضی اللہ عنہ that the Prophet ﷺ said, "A man is not responsible for what is not in his powers and if a Believer is called an unbeliever then it is like his killer. And if anyone commits suicide with anything then on the Day of Resurrection, Allah will punish him with the same thing."} *(Tirmizi.)*

"Regarding anyone calling another a disbeliver, if he did not call him so with a bad intention and did not refer to his faith then the one who so calls is not a disbeliever. But if he regarded him as a disbeliever and meant to refer to his faith as disbelieving then he who so calls is himself a disbeliever." *(Fatawa Alamgiri.)*

"If there are ninety-nine possibilities of disbelief but there is one chance that rejects disbelief then it is better for a *mufti* and *qadi* to go by this possibility which does not impose infidelity." *(Ayn al Hadayah.)*

HADITH: {Sayyidina Abu Hurayrah رضی الله عنه reported the Prophet ﷺ as saying, "The excellence of a man's Islam includes that he abstain from the unnecessary (talk) and meaningless pursuits."} *(Tirmizi.)*

It is common in India to classify other people as disbelievers, to abuse them, to ridicule and humiliate them and to disallow them to offer *salah* in the mosques or to speak there.

It is Disliked to Call a disbeliever by that word

The Quran says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ○

Surely those who disbelieve and die while they are disbelieve and die while they are disbelievers those are they on whom is the curse of Allah and of the angles and of all Mankind.

(al Baqarah, 2:161)

Those people who die as disbelievers, that is, without relenting on their disbelief, they have the curse of Allah, the angles and all men on them. The curse sticks on them until the Day of Resurrection and will take them to Hell and stay with them throughout the perpetual punishment. *(Tafseer Ibn Katheer.)*

Sayyidina Qatadah رحمة الله عليه said that the disbeliever will be made to stand on the Day of Resurrection and then Allah will curse him; then the angels and all men will curse him. *(Tafseer Ibn Katheer.)*

There are no two views on the question of cursing disbelievers but a section of the *ulama* say that it is not proper to specify a disbeliever and curse him because no one knows how he would die. (*Tafseer Ibn Katheer.*)

"It is *Makrooh* (disliked) to call a disbeliever, O disbeliever or O *sinner* or O Poytheist if he minds it." (*Ayn al Hadayah.*)

The word *makrooh* (disliked) means *makrooh tahreemi* (disliked to the point of being unlawful).

According to the Hanafi school of thought, it is disallowed to call every a disbeliever by that name. Then how can it be proper to call a Muslim by that word or get anyone to do so.

It is said that today some people are bent on creating disorder and instigating their disciples to call true Muslims by the word disbeliever, *wahabi*, etc. They make them believe that their salvation lies in such conduct. May Allah guide them but if they are not destined to receive guidance then may He deliver Muslims from them.

The Quran says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

And abuse not those whom they call upon besides Allah lest they abuse Allah in revenge without knowledge.

(al An am. 6:108)

Allah disallows us to abuse those who are associated with Him. If Muslims do that, the polytheists night retaliate and abuse Allah. Besides, if Muslims do not abuse their gods, they might listen to Muslims and be receptive to guidance otherwise they might turn rebellious for ever and the Muslims would face responsibility for that. Accordingly, how can one justify the calling of Muslims as disbelievers when it is not allowed to abuse idols.

HADITH: {Sayyidina Abdullah ibn Umar رضی الله عنه said that on the day of uhud the Prophet ﷺ said, "O Allah, curse Abu Sufyan! O Allah, curse Harith ibn Hisham! O Allah, curse Sufwan ibn Umayyah!"}

(*Tirmizi*)

This was on the day of the Battle of Uhud when he had been wounded and had lost a tooth. But, Allah revealed a verse to him forth with:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ۝

Not for you (O Muhammad) is the decision; whether He turns in mercy to (pardon) them or punish them; verily they are the wrong-doers. * (Aal Imran, 3:128)

Allah disallowed the Prophet ﷺ to curse anyone. He also said:

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ۝

And We have not sent you (O Prophet) but as a mercy to the worlds. (al Anbiya, 21:107)

Allah tell His dear Prophet ﷺ that it did not seem nice that he should curse anyone for, He may approve their repentance or He may punish them because they were liars and harassed the truthful men.

(Tirmizi. It is explained against its Hadith # 863 v2 p166 and verse 128 of Aal - Imran that those three men became very good Muslims who died as perfect Believers.)

These three men were idolators and chiefs of the idolators of Makkah who fought the truthful men. In the Battle of uhud, the Prophet ﷺ lost his tooth and received other wounds too but Allah revealed the foregoing verse and disallowed His dear Prophet ﷺ from cursing them. Then, where do we stand that we call each other disbelievers and find excuse behind different religious interpretations for worldy disputes. It is better for us that we repent from such behaviour. The Quran tells us explicitly:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَٰبِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰٓئِكَ هُمُ الظَّٰلِمُونَ ۝

O you who believe! Let not any people scoff at another people who perchance may be better than they; and let not women scoff at other women who perchance may be better than they. And find not fault with one another, nor revile one another with nicknames. An evil name is wickedness after faith; and whosoever repents not, then those are the evildoers. (al Hujurat, 49:11)

* This translation is by al Hilali & Muhsin Khan King Fahd Complex.

Allah prevented the Prophet ﷺ from cursing anyone and, in this verse. He addresses the Believers, disallowing men and women to make fun of each other, or calling them with nicknames. They who are laughed at may turn out to be better than those who laugh. They should obey Allah and follow in the footsteps of His Prophet ﷺ who, was not allowed to curse anyone, otherwise they will be among the wrong - doers.

It happens sometimes that those who call others wrong find that, in fact, they themselves are wrong while the others are right. For example, in India a group of people called another batch of Muslims *wahabis* but this batch pointed out that the nickname was very good, for, *wahhab* is a name of Allah. لاإله الاالله سبحن الوهاب (There is no God but Allah. Without blemish is al wahhab). Thus they became *men of Allah* when called *wahabi*. So, the first group stopped calling them *wahabi*, but began to say that they were Number 24, because the letters of *wahabi* added up to this figure. However, the letters of the *Kalimah tayyib* also turned out to be twenty-four, twelve in لاإله الاالله and as many in محمد رسول الله, and Allah has made up the year with twelve months. The months comprise days and nights which are made up of twelve hours each which add up to twenty-four and we are limited to this number.

Allah guides whomsoever He will and we have no say in the matter. If we are on the Right Path then we should advice other people, not get innocent Muslims to quarrel with each other.

HADITH: {It is reported By Sayyidina Ayshah رضی الله عنها that the Prophet ﷺ said, "Of all men, Allah hates and dislikes most the man who is quarrelsome."} *(Tirmizi. Bukhari.)*

Let us stop quarrelling with each other and realise that the instigators have their own selfish ends in mind when they call others *disbelievers*.

"If a Jew or a Majoosi is called a *disbeliever* then it will be sinful if he minds that (description)." *(Fatawa Alamgiri.)*

My Dear Readers, the word *Kaafir* (disbeliever) is very derogatory and even one who disbelieves does not like to be summoned O Disbeliever. Hence, it is disliked to summon a disbeliever in this way, for, only Allah knows in what condition a man will die.

Let us decide justly in the light of these Quranic verses, Ahadith and rulings whether it is proper to call a Muslim a disbeliever and to force people to do that and if anyone does not subscribe to their view, to call him too a disbeliever.

Misgivings and Backbiting

We read in the Quran:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۡ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۡ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۡ وَاتَّقُوا اللّٰهَ ۡ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝

O you who believe! Avoid much of suspicion, for, surely some suspicion is a sin. And spy not, nor backbite one another. Would any one of you like to eat the flesh of his dead brother? So you would abhor that! And fear Allah. Surely Allah is Relenting, Merciful. (al Hujurat, 49:12)

Allah has forbidden His believing slaves to harbour suspicion about anyone and to slander and threaten friends and strangers.
(*Tafseer Ibn Katheer.*)

Allah has also said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۡ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ۝

(O man) pursue not that where of you have no knowledge. Surely the hearing and the sight and the heart - all of these shall be questioned of. (al Isra, 17:36)

Do not talk of what you know nothing and do not slander any one in this way. Do not give false testimony. It is wrong to declare anything without knowkedge. (*Tafseer Ibn Katheer.*)

Those who have professed faith but whose hearts have not compromised with their tongues should stop backbiting anyone or investigate their defects. If they probe into their faults then Allah will disclose their own secrets until they are humiliated in their own homes.
(*Tafseer Ibn Katheer.*)

HADITH: It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "Avoid suspicion, for it is the worst kind of lie. And do not be inquisitive about each other. Do not spy, and do not disturb anyone's bargain (that is, do not bid although you have no intention to transact). Do not envy each other. Avoid mutual hatred. Do not backbite

each other. And be servants of Allah living like (Muslim) brothers." And according to a version: "do not quarrel with each other."}

(*Mishkat Mazahir ul Haq. Bukhari.*)

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ has reported that the Prophet ﷺ asked his Companions رضی اللہ عنہ if they knew what backbiting was and they said that Allah and His Messenger knew. He said, "It is to mention one's Muslim brother in a manner that he would not like." He was asked, "If my brother has that fault then is that too backbiting?" He said, "If the fault that you mention is found in him then it is backbiting, but if it is not found in him then you slander him."}

(*Mishkat Mazahir ul Haq.*)

Misgivings can put a man on a wrong track. Iblis (the devil) was an angel nammed *Azazeel* but when he took Sayyidina Aadam علیہ السلام to be of no worth, he was dismissed from the body of the angels, was cursed and named Ibl:s. Sayyidina Umar رضی اللہ عنہ who is known for his justice was martyred because the killer had misgivings. Sayyidina Uthman to whom two daughter رضی اللہ عنہا were Married and who was given gladtidings of Paradise was Martyred for the same resason. Sayyidina Ali رضی اللہ عنہ also fell to a Martyr for the same reason. Again, it was someone's misgivings that Sayyidina Hasan رضی اللہ عنہ was poisoned and Sayyidina Husayn رضی اللہ عنہ and his comanions were Martyred. When a man considers another very humble then he destroys himself. So Allah tells us to avoid suspicion, conspiracies to harm anyone, back-biting and fault-finding.

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۣ ۝

Woe to every slanderer. defamer (al Humazah, 104:1)

HADITH: {It is reported by Sayyidina Abu Saeed رضی اللہ عنہ and Sayyidina Jabir رضی اللہ عنہ that the Prophet ﷺ said, "Backbiting is worse than adultery."The Companions رضی اللہ عنہم asked him how was that and he said, "A man commits adultery and then repents, and Allah accepts his repentance (or, according to a version: the adulteror repents and Allah forgives him). But, Allah does not forgive the backbiter unless the person whom he backbited forgives him."

(*Mishkat, backbiting. Mazahir ul Haq.*)

HADITH: {It is reported by Sayyidina Anas رضی اللہ عنہ that the Prophet ﷺ said, "When Allah took me up to heaven (during the *mi-raj* or ascension), I saw there people who had nails of copper. They scratched their faces and chest with these nails. I asked Jibreel علیہ السلام who they

were and he said they were those who ate human flesh (meaning they backbited others) and defamed them."} *(Mishkat. Mazahir ul Haq.)*

HADITH: {Sayyidina Mustawrid رضی الله عنه reported the Prophet ﷺ as saying, "If anyone eats a morsel by defaming and backbiting a Muslim (that is, earns a livelihood that means) then Allah will feed him the like amount of the fire of Hell."} (*abridged*) *(Mishkat. Mazahir ul Haq.)*

HADITH: {Sayyidina Uqbah ibn Aamir رضی الله عنه reported that the Prophet ﷺ said, "If anyone observes a fault in a Muslim and conceals it then he will get a reward for that the like of one who rescues a girl who is buried alive."} *(Mishkat. Mazahir ul Haq.)*

HADITH: {It is reported by Sayyidina Asma رضی الله عنها daughter of Yazeed that the Prophet ﷺ said, "If anyone prevents a man from eating the flesh of his Muslim brother (from backbiting in his absence) then it will be due from Allah to set him free from Hell."} *

(Mishkat. Mazahir ul Haq.)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "On Monday and Tuesday, the gates of Paradise are opend and every slave is forgiven provided he does not associate anything with Allah. Only those people are deproved of pardon who bear malice and hatred for a Muslim and the angels are told to allow these people respite for two days that they may reconcile themselves."}

(Mishkat. Mazahir ul Haq.)

HADITH: {It is narrated by Sayyidina Abdullah ibn Umar رضی الله عنه that he heard the Prophet ﷺ say, "If anyone interferes in the prescribed punishment of Allah by making a recommendation (and hindering its imposition) then he opposes Allah. And if anyone quarrels for an unjust cause or a lie knowingly then he continues to receive Allah's punishment until he ceases to do (the wrong). And as for him who, accuses a Muslim for that which is not found in him he will remain in the puss, stink and blood of the inhabitants of Hell unless he repents."}

(Mishkat. Mazahir ul Haq. Book of prescribed punishments.)

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ asked, "Do you know who a *Muflis* (poor, helpless one) is?" The Companions رضی الله عنهم said that he was one who had no money or possessions. He said, "The *muflis* of my ummah on the Day of

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* This is how it is given in the urdu text. In Mishkat, it states: If anyone defends his brother who is slandered in his absence.....

Resurrection will be the man who will have brought from the world *salah*, fasting, *zakat*, etc (every kind of worship). He will also have brought sins for slandering someone, robbing someone's wealth, killing someone unjustly, beating unfairly, etc. A wronged-one would be compensated from his pious deeds and another wronged-one and soon. And, when his pious deeds will be thus exhausted while rights of claimants remain due, their sins will be put over him and he will be sent to Hell."} (*Mishkat*, Oppression. *Mazahir ul Haq*.)

Only Allah Knows How a Man Would Die

The Quran tells us:

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth. He forgives whom He will, and chastises whom He will, Allah is forgiving, Merciful.

(Al- Imran, 3:129)

Allah is the creator, Master and Sustainer of whatever is in earth and the heavens and we have no say in anything. He may punish or forgive as He likes. All we are commanded to do is to advise our wrong-doing Muslim brother mildly on what the correct *shari ah* is. If he does not pay heed to our advice, we must pray to Allah to guide him. But we cannot bring anyone to guidance by accusing him of being a disbeliever, sinner, *wahabi*, etc.. It is neither proper to do that nor to get other people to do that because we do not know how anyone's life will end, on belief or disbelief. There have been people who are involved in sin but Allah guides them to a pious life in the last days or hours of their life and there were those who led a righteous life but died disbelieving. It is my prayer: "O Allah, keep us and all Muslim men and women from an evil death and take us away as Faithful people!" *Aameen!*

HADITH: {It is reported by Sayyidina Anas رضی الله عنه that the Prophet ﷺ made this supplication frequently: "*O Turner of hearts, make my heart firm on your religion.*" So, he (Anas) asked him, "O Messenger of Allah, we have believed in you and in whatever you brought (from Allah). Then, is it that you have fears about us (that we might turn apostates)?" He said, "yes! Because, hearts (of all men) are

between two fingers of Allah. He turns them as He likes."} (*Tirmizi.*)

HADITH: {It is narrated by Sahl ibn Sad Sa~adi رضی اللہ عنہ that in a battle with the idolators both sides put on a great fight. When the Prophet ﷺ returned, there was a Companion of his who did not spare the fleeing disbelievers too. He followed any such and killed him with his sword, and ahl رضی اللہ عنہ commented that none of them fought as bravely as that m.ın. The Prophet ﷺ said, "Learn that man is among the dwellers of Hell." One of those present said that he would stick to him (always), so, he went everywhere with him. Sahl رضی اللہ عنہ went on to say that the (said) man was wounded seriously so he hastened his death by suspending his sword over its grip on the earth. Next he placed his chest on its point and stooped down on the sword and killed himself. The other man (who accompanied him everywhere) came to the Prophet ﷺ and said, "I bear witness that you are the Messenger of Allah." He asked him what had happened and the man said, "He of whom you had said that he would go to Hell and people had regarded him as very firm I kept myself with him to find out. I watched him and he was wounded seriously and hastened his own death by committing suicide with his sword." The Prophet ﷺ said, "A man does the deeds of the denizens of Hell yet he ends up with the people of Paradise and another performs deeds of the inhabitants of Paradise but ends up with denizens of Hell."}

(*Bukhari, Jihad. Muslim*, Book of Faith.)

HADITH: {Syyidina Abdullah ibn Masood رضی اللہ عنہ said that the Prophet ﷺ, the Truthful whose words are believed, said to them, "The creation of every one of you is perfected in his mother's womb. It is a drop for forty days, then for as many days it is congealed blood, then for as many days it is a lump of flesh. Then Allah sends to him an angel and commands him (to write) four things: his deeds, his provision, the span of his life and whether he is pious or evil. He then breathes the soul into him. Thus, one of you performs deeds so that there is only a yard's distance between him and Paradise but that which is decreed overtakes him and he begins to do the deeds of the people of Hell. And, someone does deeds that bring him within a yard of Hell but then the divine decree gets the better of him and he begins to perform deeds of those worthy of Paradise."}

(*Bukhari*, chapter on birth, *Tirmizi*, chapter on divine decree *Mishkat*, Mazahir ul Haq.)

It is reported on the authority of Ibn Abu Hatim that the Prophet ﷺ said, "A slave may be recorded with Allah for thousands upon thousands of years as a Believer but dies in such a state that Allah is displeased with him. And a slave is recorded with Allah for thousands of years as an

infidel but at the time of his death Allah is pleased with him."}

(*Tafseer Ibn Katheer*, surah al Qalam.)

Therefore, it is better that we keep quiet rather than regard someone as a disbeliever, for, that would be our *jahalat* (ignorance). Only Allah knows in what condition one would die.

Good Character

The Quran says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٥

And surely you have a tremendously sublime character.

(al Qalam, 68:4)

The Prophet ﷺ said that he had come to perfect manners and to promote purest habits.

(*Tafseer Ibn Katheer.*)

HADITH: {Sayyidina Abu al Darda رضی الله عنه said that he heard the Prophet ﷺ say, "Of all the things that will be weighed in the scale (on the Day of Resurrection), nothing will outweigh good character And, the possessor of good character will attain the rank of those who fast and offer *salah.*"}

(*Tirmizi.*)

HADITH: {Sayyidina Nawwas ibn Saman رضی الله عنه said that he asked the Prophet ﷺ about piety and sin. He said, "Piety is good character, and sin is that which pricks your heart and you consider it bad that people should know about it."}

(*Mishkat.* Mazahir ul Haq.)

HADITH: {It is reported by Sayyidina Abdullah ibn Masood رضی الله عنه that the Prophet ﷺ said, "Shall I point out (to you) the man to whom the Fire of Hell is forbidden. He is the man who is gentle, soft-natured and of mild disposition."}

(*Mishkat. Mazahir ul Haq.*)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "The Believer is righteous, simple and generous while the sinner is cunning, niggardly and bad-mannered."}

(*Mishkat. Mazahar ul Haq.*)

HADITH: {It is reported by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said, "He who is given his share of gentleness is given the good of this world and the Here after, and he who is deprived of his share of gentleness is deprived of the good of this world and the next."}

(*Mishkat.* Mazahir ul Haq.)

HADITH: {It is reported by Sayyidah Ayshah رضی اللہ عنہا that she heard the Prophet ﷺ say, "By his good character a (perfect) Believer will attain the rank of one who is engaged all night in worship and observes fasting in the day."} (*Mishkat.* Mazahir ul Haq.)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "Do you know what most generally causes people to enter Paradise? It is fear of Allah and good character. And, do you know what generally sends them to Hell? It is those two things: the mouth and the private parts."} (*Mishkat.* Mazahir ul Haq.)

HADITH: {It is reported by Sayyidina Anas رضی اللہ عنہ that the Prophet ﷺ said, "O Abu Zarr! Shall I show you two such things as are very easy and light but very heavy in the scale of deeds?" Abu Zarr رضی اللہ عنہ said, "yes, do tell me!" He said, "Long silence and a good character. By Him in whose Hand my soul is, there is nothing better than these two characteristics for the creatures to do."} (*Mishkat.* Mazahir ul Haq.)

HADITH: {It is reported by Sayyidina Abu Tha-la-bah al Khushanee رضی اللہ عنہ that the Prophet ﷺ said, "On the Day of Resurrection, the dearest of you to me, and the nearest, will be those people who have the best character. And the most hateful and farthest from me will be those who have an evil character who talk much, speak unnecessarily and given to arrogant speech."} (*Mishkat.* Mazahir ul Haq.)

HADITH: {Sayyidina Nu-man ibn Basheer رضی اللہ عنہ has reported the Prophet ﷺ as saying, "you will find the Believers in their mutual pity, love and compassion like one body. When a limb of the body aches, all the limbs of the body join in its pain through sleeplessness and fever."} (*Mishkat.* Mazahir ul Haq)

HADITH: {Sayyidina Anas رضی اللہ عنہ reported the Prophet ﷺ as saying, "By Him in whose Hand my soul is a man cannot be a perfect Believer until he likes for his (Muslim) brother what he likes for himself (which is the good of religion and worldly life)."} (*Mishkat.* Mazahir ul Haq)

HADITH: {It is reported by Sayyidina Anas رضی اللہ عنہ that the Prophet ﷺ said, "If a man fulfils a need of one of my *ummah* (concerning his religion or world) desiring there by to please him then he has pleased me. And he who pleases me, pleases Allah. And he who pleases Allah, Allah will admit him to Paradise."} (*Mishkat.* Mazahir ul Haq)

Tawbah (Repentance)

The Quran says:

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ۝

And whosoever does evil, or wrongs his own soul, then seeks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

(an Nisa, 4:110)

HADITH: {It is reported by Sayyidina Anas رضی اللہ عنہ that the Prophet ﷺ asked. "Can anyone walk over water without getting his feet wet? "The Companions رضی اللہ عنہ said, "No, Messenger of Allah, "He said, "It is the same with a man of the world that he cannot be safe from sin."}

(*Mishkat*, Mazahir ul Haq.)

HADITH: {Sayyidina Abdullah ibn Masood رضی اللہ عنہ reported the Prophet ﷺ as saying. "He who repents from sin becomes as if he had never committed a sin."}

(*Mishkat*, istighfar. Mazahir ul Haq.)

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ related this story about Allah: A man committed a sin and said, "O Allah! Forgive me, my sin." So, Allah said, "My slave committed a sin and knows that he has a Lord Who forgives sins and also punishes for sins, so I have forgiven this, my slave." This was repeated three times.} (abridged)

(*Muslim*, tawbah, *Bukhari*, tawheed.)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that he heard the Prophet ﷺ say, "By Allah, I seek forgiveness of Allah and repent to Him more than seventy times in a day (that is, all the time)"}

(*Bukhari*, supplications. Mishkat. Mazahir ul Haq.)

The Quran says:

اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْئًا ۝

Except him who repents and believes and does righteous deeds, so they shall not be wronged in aught. (Surah Maryam, 19:60)

HADITH: It is reported by Sayyidina Abu Saeed al Khudri رضی اللہ عنہ that the Prophet ﷺ said: Among the people before you (in the Banu Isra-i-l) there was a man who had committed ninety-nine murders. He asked people who the greatest scholar was and was directed to a monk. He went to him and said, "I have killed ninety-nine men, will my repentance be approved?" The monk said, "No!" So, the man killed him too and raised his score to a hundred and again enquired about the most eminent scholar. He was told of one to whom he went and said that he had killed a hundred men, so could he hope to be forgiven? The scholar said, "yes! There can be no obstacle between you and your repentance. Go to such-and-such a village where you will find certain people engaged in worship of Allah. Join them in worship of Allah and do not return to your place." So he set forth towards that village. He had not managed to cover half the distance when death overtook him. The angels of mercy said, "He had repented and turned to Allah (so we will take possession of his soul), "but the angels of punishment said, "He never did anything good (and we will take along his soul)." Finally, an angel appeared in human form and the two groups of angels accepted him as an arbitrator over them. He asked them to measure the distance on both sides and regard him as belonging to the place nearer to him. (If the place of his departure was nearer to him then he would be a sinner because he was farther than the pious place other wise he was not a sinner because he had come nearer to his destination.) The earth was measured and he was found closer to his destination and the angels of mercy took possession of his soul. When death had be fallen him he had crawled forward on his chest so that he may be nearer to his destination.

In another version it is stated that when the distances were measured, the distance to the pious place was lesser by a span so he was recorded among them. Yet another version tells us that when he died midway, Allah commanded the earth to expand on the side he had began his journey and contract on the side to which he was going.

(*Muslim*.tawbah. Bukhari, Banu Isra-i-l, *Mishkat*. Mazahir ul Haq.)

Repentance earned him forgiveness. The man was a great sinner but he had repented at heart and inclined to his creator Whose mercy took him over. Allah's mercy is very close to us. It is we who run away from it.

The Quran tells us:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

Say (O Prophet): O My servants who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogeter. Surely He is the forgiving, the Merciful.

(az- Zumar, 39:53)

This verse invites all disobedient people, even idolators and infidels, to repent. They are told that Allah is Forgiving and Merciful who forgives every repentant and turns to all those who surrender.

(*Tafseer Ibn Katheer.*)

HADITH: {It is narrated by Sayyidina Abu Saeed Khudri رضی اللہ عنہ that the Prophet ﷺ said: The devil said to his Lord, "By your Honour, I will always mislead your slaves." Allah said, "By my Honour and Majesty and Highness, as long as my slaves seek forgiveness from me, I will go on forgiving them."}

(*Mishkat.* Mazahir ul Haq. *Tafseer Ibn Katheer*, surah Aal Imran.)

The Quran says:

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ۝

And He is (Allah) Who accepts repentance from His servants, and pardons evil deeds, and He knows what you do.

(ash- Shura, 42:25)

Allah mentions His favours and bounties on His slaves. The worst of the sinners can gain His forgiveness and have his sins concealed if he turns sincerely to Him and seeks forgiveness. (*Tafseer Ibn Katheer.*)

HADITH: {Sayyidina Abu Ayyub Ansari رضی اللہ عنہ disclosed at the time of his death that he had been concealing a Hadith all his life, and he related it. The Prophet ﷺ said, "If you people had not sinned then Allah would have created another people who would sin and He would forgive them."} (*Muslim,* tawbah. *Tirmizi. Mishkat. Mazahir ul Haq.*)

Man is prone to sin, but wisdom demands that he seek forgiveness forth with.

The Quran tells us:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۔ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۔ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا

وَهُمْ يَعْلَمُوْنَ ٥

And those who, when they have committed an in-decency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done while they know it. (Aal Imran, 3:135)

The moment they commit a sin, they repent to Allah and do not insist on doing wrong. They are described in the next verse:

أُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ٥

Those! Their recompense is forgiveness from their Lord, and Gardens underneath which rivers flow, therein they shall abide. And how excellent is the reward of the (good) workers! (Aal Imran, 3:136)

HADITH: {Sayyidina Anas رضی اللہ عنہ has reported the Prophet ﷺ as saying, "When a person repents to Allah, He feels much pleased with him. He is more pleased than one who is pleased on receiving back his riding beast after losing it with his provision laden on it in a desolate place. He had given up all hope and lied down in the shade of a tree, quiet and sad, when the beast came back to him suddenly and stood before him. He seized it by the reins and in his extreme happiness the words got mix up on his tongue and he exclaimed, "O Allah, you are my slave and I your Lord!"} (*Muslim. Mishhat. Mazahir ul Haq.*)

Just as this rider was pleased on finding his animal, so too Allah is pleased - more than that - when His slave repents knowing that Someone is there to forgive him.

The Quran says:

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ٥

Then, surely your Lord, for those who do evil in ignorance then repent after that and make amends, surely your Lord thereafter is Forgiving, Merciful. (an Nahl, 16:119)

If a man will look at his mistakes honestly then he will not consider other people to be undignified. And as for those who repent, they have before them a wide area of Allah's Mercy. They only have to take a step forward and repent.

The Quran tells us:

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ ؕ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ۝

And forsake the open sin and the secret thereof. Surely, those who earn sin shall be recompensed for what they used to do.

(al Anam, 6:120)

Allah has forbidden every kind of sin whether committed publicly or secretly. Those who sin will be punished for that. (*Tafseer Ibn Katheer.*)

Some of the sins man commits openly and, infact, daringly. He challenges others to try and stop him. Some others, he commits secretly and is careful that no one should know lest he feel ashamed. But, he should feel ashamed before Allah Who knows and sees everything. Both kinds of sins must be forsaken.

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "The Prophet ﷺ has said that when a man shuts his doors and draws the curtains to disobey Allah unseen by His creatures, Allah tells him: O son of Aadam! You regarded Me as the most inferior of those that see you."

(*Fuyooz Yazdani.*)

The Quran says:

اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝ وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰىٓ اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْئٰنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ۝

Repentance (is accepted) by Allah only of those who do evil in ignorance, then turn quickly in repentance to Him: so those are they towards whom Allah relents. And Allah is ever knowing, wise. And repentance is not (accepted) by Allah of those who

> do evil until, when death comes to one of them, he says, 'Now I repent.' Nor (is it accepted) of those who die while they are disbelievers. Those - for them we have prepared a painful chastisement. (An Nisa, 4:17-18)

When a Believer repents to Allah a month before his death, Allah accepts that, even later than that. In fact, even one day, or an hour, before death, a sincere repentance meets approval. (*Tafseer Ibn Katheer.*)

However, when a man despairs of life, he observes the angels, his spirit is drawn to his throat and he experiences the pangs of death, his repentance at such time will not be accepted. Allah does not accept his repentance because he persisted in evil until death and on that point expressed repentance. (*Tafseer Ibn Katheer.*)

The *Fir-awn* (Pharaoh) too had made a repentance on the point of death, but Allah did not accept that.

The Quran says:

وَجٰوَزْنَا بِبَنِیْٓ اِسْرَآءِیْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْیًا وَّعَدْوًا ؕ حَتّٰیٓ اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِیْلَ وَاَنَا مِنَ الْمُسْلِمِیْنَ ۝

> And We brought the children of Isra-i-l across the sea; then *Fir-awn* and his hosts followed them in insolence and enmity, till, when the drowning overtook him, he said, "I believe that there is no God but He in Whom the children of Isra-i-l believe, and I am of the Muslim." (Yunus. 10:90)

Allah said that they spouted. "We believe in Allah" When they faced the punishment and they expressed their resentment of infidelity. But, belief at that moment could not benefit them. (*Tafseer Ibn Katheer.*)

When *Fir-awn* repented and asserted that he was fed up with his sinful deeds Allah reminded him:

آٰلْئٰنَ وَقَدْ عَصَیْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِیْنَ ۝

> "What! Now! And indeed before this you did rebel, and were of the corrupters! (Yunus, 10:91)

He told *Fir-awn* that he waited till then to believe while he had been a disobedient and disbelieving person who misled his people. (*Tafseer Ibn Katheer.*)

We are also told:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ
حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ○

Except him who repents, and believes, and does righteous deeds so those - Allah will change their vices into virtues. And Allah is ever Forgiving, Merciful. (al Furqan. 25:70)

Hasan Busri رحمة الله عليه has explained that this verse implies that he (who repents) will begin to do pious work instead of committing sin. He will give up idolatory and stick to montheism. Instead of evil - doing and infidelity, he will take up righteousness and Islam.

The other interpretation is that because of their sincere repentance, Allah change their sins to pious deeds. Their sincere repentance was marked in their feeling sorry whenever they remembered their sins, and they felt ashamed of that and again sought forgiveness. The sins were recorded in their books but on the Day of Resurrection they would turn into pious deeds. (*Tafseer Ibn Katheer.*)

The treasures of Allah's mercy are available to anyone claiming them. A sincere repentance would change all sins of omission and commission into virtuous, pious deeds, and instead of punishment, they would be rewarded. In the world he will be inspired to do good and his past sins would be replaced with virtue. He may have engaged in various sins, harassed Muslim, neglected the Quran, Hadith, Prophets, عليه السلام saints, *ulama*, observed *bid-ah*, toed the line of the so-called *Mawlvis* and *pirs* but he is only a tawbah (repentance) away from having all his lapses effaced and replaced by pious deeds. A man may be immersed in sin but the moment he repents and gives up *jahalat* (ignorance) to abide by *shari'ah*, Allah will shower on him innumerable mercies. If he fails to seize the opportonity then he is unfortunate and ignorant.

HADITH: {It is narrated by Sayyidina Abu Zarr رضى الله عنه that the Prophet ﷺ said: I know the man who would enter Paradise last of all, and would be the last to be released from Hell. He will be brought before Allah on the Day of Resurrection and Allah would give a command that his minor sins should be show to him while the major sins should be held in abeyance. As the minor sins would be presented, he would be asked to confirm them one by one, and he would have no option but to acknowledge them. At the same time, he would be apprehensive lest the major sins were presented. He will then be told "Every sin of yours is

substituted by a pious deed." He will ejaculate, "My Lord, I committed some other (graver sins) which I do not find here." (A while ago, he was scared that they would be brought up but he suddenly wanted them to be presented!) When he narrated this, the Prophet ﷺ laughed.}

(*Muslim. Shama-i-l Tirmizi. Tafseer Ibn Katheer*)

Our sins may be like the waves of the ocean, He will forgive us and give us as many pious deeds in return. The same thing applies if our sins are equal to the foam of the waves, or the stars in the heaven, or the drops of rain water. Allah is full of Glory. Not only does He forgive sins, but He also replaces them with pious deeds.

The Quran says:

وَإِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

And surely I am the Most Forgiving to him who repents and believes and does righteous deeds then remains rightly guided.

(Ta Ha, 20:82)

HADITH: {Sayyidina Nawwas ibn Saman رضی اللہ عنہ reported that someone asked the Prophet ﷺ about piety and sin and he said, "Piety is what is good-natured while sin is what pricks your heart and you do not like others to know about it."} (*Tirmizi.*)

Piety creates a satisfaction while sin creates restlessness in the heart. A man may ask himself honestly how his heart feels. If he experiences a restlessness then he must repent.

The Muslims today find the doors locked to them, one by one, but they still have the door if The Forgiving, The Merciful wide open. It awaits anyone who seeks His Mercy.

The Quran says:

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ۚ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ۝

Except those who repent and make amends and hold fast to Allah's (*Din*), and have their faith sincerely in Allah - so those are with the believers. And Allah will soon grant the believers a mighty reward. (an Nisa, 4:146)

Those people who repent and forsake hypocrisy sincerely seeking

their Lord's forgiveness for this sin, having only the pleasure of Allah in mind there being no traces of ostentation, Allah will accept their gesture and place them with the Believers and bestow great rewards to them.
(*Tafseer Ibn Katheer*)

If you reform yourself and believe in Allah and His Messenger sincerely then there is no reason why Allah should punish you. In fact, He rewards for little pious deeds and honours the grateful slave. He knows the sincers from the fake and He gives full reward to the sincere and faithful. (*Tafseer Ibn Katheer.*)

The Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ۭ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

O you who believe, turn to Allah in sincere repentance. May be that your Lord will acquit you of your evil deeds and will admit you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and their right hands, they will says, "Our Lord! Perfect our light for us and forgive us! Surely you have power over everything." (at Tahreem, 66:8)

The verse confirms that the genuine repenting men will be forgiven all Wrong-doing and will enter Paradise. On the Day of Resurrection, Allah will not let down His Prophet and the believing people with him. They will be given a light that will precede them and shine on their right, too Everyone, except them will be in darkness. (*Tafseer Ibn Katheer.*)

The Best Ummah

The position of the *Ummah* (People) of the Prophet ﷺ is more distinguished and excellent than all other people in the same way as the Prophet's ﷺ is among all the Prophets عليه السلام.

The Quran says:

وَلْتَكُنْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

And let there be of you a community who invite to goodness and enjoin what is right and forbid what is wrong. And those - they are the prosperers. **(Aal Imran, 3:104)**

HADITH: **{It is reported by Sayyidina Mugheerah ibn Sha-bah رضی اللہ عنہ that the Prophet ﷺ said, "A section of my *Ummah* shall always predominate. The Last Day will be upon them while they will continue to predominate."}** ***(Bukhari Muslim.)***

The Quran says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

You (O Believers) are the best community raised up for mankind; you enjoin what is right, and forbid what is wrong, and you believe in Allah. **(Aal Imran, 3:110)**

HADITH: **{Sayyidina Abu Umamah Bahili رضی اللہ عنہ has reported the Prophet ﷺ as saying, " My creator has assured me that seventy thousand people of my *ummah* will be admitted to Paradise without (being subjected to) reckoning. And every thousand of them will have another seventy thousand. Besides that, there will be three fistfuls of my creator (they will be collected from the Gathering place and put in Paradise.)"}** ***(Tirmizi, Ibn Majah.)***

It is transmitted in Musnad Ahmad that the Prophet ﷺ said, " My Lord has given me the glad tidings that seventy thousand of my *ummah* ... admitted to Paradise without (going through the) reckoning. " Sayyidina Umar رضی اللہ عنہ said," Messenger of Allah, why do you not ask for more!" He said," I requested my Lord and I was given the glad tidings that there would be seventy thousand for every one thousand." Sayyidina Umar رضی اللہ عنہ said," O Messenger of Allah! Pray for more." He said, "I made another supplication and have been promised seventy thousand against every man." Sayyidina Umar رضی اللہ عنہ made a request again and the Prophet ﷺ said, "I asked and was given this much more, " and he spread his two hands showing how much. The narrator said that

if Allah scooped in that way only He knows how much will gather in His Hands. *(Tafseer Ibn Katheer.)*

HADITH: {It is reported by Sayyidina Abu Saeed al Khudri رضی الله عنه that the Prophet ﷺ said, "On the Day of Resurrection, the Prophets علیه السلام will have with them one believer, two or three believers. Some will have more, some few and some will have none at all. They will be asked, "Did you preach to your people?" They will affirm that they had preached. Then their people will be summoned and asked (if the Prophets had preached to them) but they would deny that they had preached. Allah will ask (the Prophets), "Who will testify for you?" The Prophets علیه السلام will say, "The people of Muhammad ﷺ. "The *ummah* of Muhammad will be summoned and asked if such - and - such a Prophet had preached to his *ummah* and they will say, "yes, he had." They will be asked, "How do you know?" In answer they will say, "Our Prophet told us that all Prophets had preached their respective people and we hadconfirmed what our Prophet brought to us."} *(Bukhari. Ibn Majah.)*

The Quran says:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۔

And thus have We made you a midmost (justly balanced) Community so that you may be witnesses to mankind and the Messenger may be a witness to you. (al-Baqarah, 2:143)

This is the status of the *ummah* of the Muhammad, ﷺ who enjoin what is right and forbid that which is wrong and whose testimony will confirm the Prophets علیه السلام. Given that, we can imagine what the status of the Prophet ﷺ should be.

It is reported on the authority of Ibn Abu Hatim that the Prophet ﷺ said, "My *ummah* will be prominent among all others on the Day of Resurrection on a raised land. They will watch all the other creatures and we will bear witness to all the Prophets whose people deny them and we will confirm that they discharged their missions faithfully.

(Tafseer Ibn Katheer.)

This status of the *ummah* of the Prophet ﷺ that they stand as witness for the noble Prophets علیه السلام will be reserved for those who enjoin the reputable and forbid the evil and bring out men from *jahalat* (ignorance) into *Shari-ah.*

It is a very bitter observation today that many of the *ummah* of Prophet Muhammad ﷺ have ignored the grand status. It is not merely the common Muslim but also the learned who have fallen into ignorant ways. The so-called *pirs* and *mawlvis* get their disciples and subordinates to do many wrong things. They are joined by fake sufis and greedy *muftis*. Do these people expect to stand as witnesses for the noble Prophets? عليه السلام Certainly not.

The duty of this *ummah* is to spread truth, eliminate hatred and enmity and create a fraternal atmosphere. They are charged with diffusing the Message of monotheism and removing infidelity and polyteism and *bid-ah*. They were raised that they may give themselves up for the sake of the Prophet ﷺ and immerse in his love and lay down their lives for *Shari-ah*. But, if they turn out to be liars and unjust, promoters of hatred and enmity, neglectors of *Shari-ah* and upholders of *jahalat* then who will reform the people of the world?

HADITH: {Sayyidina Sulayman ibn Buraydah رضى الله عنه has narrated on the authority of his father that the Prophet ﷺ said, "On the Day of Resurrection, the people of *jannah* (Paradise) will be lined up in a hundred and twenty rows, eighty of which will belong to my *ummah*. The remaining forty will be made up of the *ummah* of other Prophets."}

(*Ibn Majah.*)

Propagation (Tableegh) تبليغ

The Quran says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ
اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ
الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ۝

O you who believe! what is the matter with you, that, when it is said to you, "Go forth in the way of Allah," you cling heavily to the earth? Are you so content with the life of this world, rather than the Hereafter? Yet little is the comfort of the life of this world as compared with the Hereafter. (at-Tawbah, 9:38)

Why is it that you shy away from *jihad?* Are you so involved in the fleeting pleasures of this world that you have forgotten the blessings of

the next? The world is nothing compared to the Hereafter. The Prophet ﷺ pointed to his index finger and said, "If anyone dips this finger into the ocean then the water on it relative to the ocean is the example of this world relative to the Hereafter." (*Tafseer Ibn Katheer.*)

Someone asked Sayyidina Abu Hurayrah رضی اللہ عنہ, "I have heard that you relate a Hadith that Allah rewards a piety a hundred thousand times." He said, "Rather, I have also heard the Prophet ﷺ say, "Two hundred thousand times!" Then he recited this portion of this verse and said, "Life that has passed away and what remains of it - all of that is very little compared to the Hereafter." (*Tafseer Ibn Katheer.*)

Allah asks the believers to leave their homes for the sake of Allah and sacrifice their love for their wives and children for the pleasure of Allah. They should endure the difficulties, the travails of the journey for the sake of Allah. The blessings of the world, all together, even if anyone gets them are nothing compared to those of the hereafter.

The *jihad* for the sake of Allah could be the one that the Companions, رضی اللہ عنہم, their successors, the *Tabi-ees*, and their successors, the *taba tabi-ees*, waged for the sake of Allah. If we do not have that strength then there is another form of *jihad* which is to leave our families and travel to preach to men who have veered from the path of Allah.

HADITH: {It is reported by Sayyidina Abdullah ibn Masood رضی اللہ عنہ that the Prophet ﷺ said, "Allah has not sent before me a Prophet who did not have his supporters and friends among his people who (these supporters and friends) followed his ways and abided by his commands. Then, followed such unworthy people as were undutiful who preached what they did not practice. They did what they had not been commanded to do. Thus, he among you who engages in *jihad* with them with his hands is a Believer. He who wages it with his tongue is a Believer and he who wages it with his heart is a Believer, but beyond that (he who cannot do even that much) is without faith even to the extent of a grain seed."} (*Muslim*, Book of Faith)

Many Muslims of India are repulsed at the word *Tableegh* although they also are engaged in it. It also includes preventing anyone from doing a wrong. All the Prophets علیہ السلام were engaged in tableegh. The truth is that they consider *tableegh* to be a collective effort with the *jama-at* and not on an individual plain.

There are two aspects in *tableegh*, to learn religion or to teach it. If a

man does not know about religion then he must leave his family and occupation to learn these things. And, if he knows them then too he should leave them to teach those of his Muslim brothers who are unaware of religious truths. Then, if anyone is not prepared to learn or teach and also to allow other people to do these things then is it not *jahalat*? It is a devilish trait and nothing else.

The Quran says:

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ، وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ، وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

If you go not forth, He will chastise you with a painful chastisement, and instead of you He will substitute another people and you cannot harm Him * in any way. And Allah has power over every thing. (at-Tawbah, 9:39)

The verse tells us two things. The first is that if we will not work hard for religion, Allah will punish us. The second is that if we lag behind in propagating and teaching religion then Allah will replace us with another people. Now, let us take the first thing, first.

Has not a punishment overtaken us in the shape of differences and lack of harmony? The *Shia* and *Sunni* disputes, and the differences between other sects and schools of thought are a form of Divine punishment. All these people believe in one God. They recite the *Kalimah* of one Messenger and they have the same Quran and know the *Ka-bah* as the House of Allah. They all believer in the *qiyamah* (Day of Resurrection) and pumishment and reward. In spite of that, they are out to kill each other. This is a Divine punishment but Muslims are unwilling to wake up. Taking part in *tableegh* is one thing, they oppose bitterly the men engaged in *tableegh* refering to them as unbelievers, *wahabis*, etc. This attitude is nothing but *jahalat*. If we look up history, the Muslims have hurt the Muslim cause more than anyone else has done. A Muslim stops another from doing his religious work and humiliates him, believing that he has done a great thing. This is *jahalat* (ignorance).

The next thing that Allah said was that He would replace us with other people to work for religion.

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* The Urdu text has instead of Him (the religion) of Allah.

Allah has said: Do not puff up that you are helpers of the Prophet ﷺ, for, if you do not follow the right course, I would destroy you, and have others to support My Messenger. Those people would not be like you and Allah can sub:ue the enemy without you through His slaves.

(*Tafseer Ibn Katheer.*)

Allah can bring other people to work for religion and He does not care If we hate the workers of His religion. If even a son of the *Sayyid* leads a misled people, Allah can guide bandits to become religious and work for Him. If even after possessing knowledge we lead Allah's creatures to the wrong path then He will raise the uneducated and illiterate to guide His creatures. If the wealthy oppose the true men and help the misguided then Allah will get the poor people to further His religion Allah is All - Powerful and Able to do everything. He can get things done by the breeze, water, fire, birds, mosquitoes - anything He wishes. He tells us in the Quran:

يَآاَيُّهَاالَّذِيْنَ اٰمَنُوْامَنْ يَّرْتَدَّمِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ
يُّحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۡ يُجَاهِدُوْنَ فِىْ
سَبِيْلِ اللّٰهِ وَلَايَخَافُوْنَ لَوْمَةَلَآئِمٍ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ o

O you who believe! whosoever of you turns back from his religion (should know that) Allah will soon bring a people whom He loves and who love Him, humble towards the believers, stern towards the disbelievers striving hard in the way of Allah and fearing not the reproach of any. reproacher. That is Allah's bounty, He gives it to whom He will. And Allah is All-embracing, All-knowing. (al-Ma-idah, 5:54)

True Muslims do not turn away from *jihad* for Allah. They do not show their back or display cowardice or stay away out of regard for someone or fear reproach. They fight the enemy of Allah in obedience to Him and they enjoin that which is good and forbid that which is disreputable.

(*Tafseer Ibn Katheer.*)

Let us be fair. Those people who work as *tableegh jama-at*, they have really gained a strong footing and done a great work while those who oppose them have been unable to deter them although they have used all their ploys and craft. Insha Allah, the *tableegh jama-at* will go on progressing further till the Last Day.

This *jama-at* began in India and after spreading all over India, it directed its preaching to other countries, creating a sense of awakening among Muslim all over the world - from Asia to Africa and further. They even brought back the call to the birth place of Islam, Arabia!

The *tableegh jama-at* works in every nook and corner. It brings to the right path hundreds of thousands of men, but its opponents simply talk and do nothing. Ask them, how many have they guided to the right path?

The members of the *tableegh jama-at* leave their homes and occupations. They work hard. But, those who degrade them, can they say what they have done? Have they ever stayed away from home for a religious cause? Allah will ask in the place of Gathering, "Where were you while the men of the *tableegh jama-at* were busy propagating Islam in the different corners of the world? Were you sleeping?

If the *tableegh jama-at* are really doing it wrong then why do you not come out and show the right way? But, if what they do is right then you must join them in the work. It is *jahalt* to refrain from doing the work and not even allowing others to do it.

It is stated on the authority of *Musnad Ahmad*, "If you see anything done against *shari-ah*, do not regard yourself as weak and keep quiet otherwise you will be asked about it by Allah. If you present the argument that you preferred silence out of fear of men then Allah will say: I had more right that you fear me." (*Tafseer Ibn Kather, surah Ma i dah.*)

The Quran says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ، وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٥

And those who strive hard for Our cause, We shall certrainly guide them in our ways. And surely Allah is with the good - doers. (al-Ankabut, 29:69)

The people referred to are the Prophet ﷺ and his Companions رضی الله عنه and those who obey him until the Last Day Allah says that He would guide them in the world and in religious ways. (*Tafseer Ibn Katheer.*)

If anyone endures hardship for the sake of Allah then He opens ways for him to understand religion, to progress, to honour, to livelihood and to every kind of blessing. The doors of mercy are opened for him.

We cannot find an example anywhere in the world of the honour and

nobility that the *tableegh jama-at* has earned. Wherever they hold an assembly or gathering, men attend by millions although there is no publicity or advance news for that. In spite of such a large number of men there is no quarrel or fighting, no theft and no complain. They stay for seventy-two hours (three days and three nights) but the kind of arrangement belies intellect. They all seem to be brothers by one mother. It is a clear example of Divine blessing and acceptance, and of Truthfulness. The Quran says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ○

Surely Allah changes not what is in a people until change what is in themselves; and when Allah intends evil for a people there is no turning it back; nor have they a protector besides Him.

(ar-Ra-d, 13:11)

It is stated on the authority of Ibn Abu Hatim that one of the Prophet عليه السلام of the Banu Isra-i-l was inspired through Divine Revelation that he should tell his people, "The villagers or residents of a house who have given up obedience to Allah for disobedience should know that He would remove His blessings on them and send to them such things as hurt them. " (*Tafseer Ibn Katheer*.)

Allah says that if the people of a village or house give up disobedience and turn obedient to Allah then He will remove His punishment from them and shower His mercy on them.

(*Tafseer Ibn Katheer*.)

Those people who are not intereted in changing their lives find that Allah will not change their conditions. If anyone persists on wrong and commits sin not repenting then Allah has no need to guide him. It is we who need Allah and not that He needs us. Every Muslim should work hard physically and mentally to correct his religious life. The Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ○

O you who believe! if you help Allah, He will help you and make your feet firm. (Muhammad, 47:7)

Allah has addressed the Believers, not the unbelievers. He tells them that if they should help His religion then He would them. They should support the *madrasah* (religious institutions), mosques and those who

work hard for Allah's religion. They should look after the poor, the orphans, the handicapped and the travellers. Allah will help them and keep them steadfast against the enemies and against the devil at the time of death when the devil uses his winning.

The Sunnis * سنّت والجماعت
& The Disputed Issues اور اختلافی مسائل

The Quran says:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ o

It may be that you (O Prophet) will kill yourself with grief because they believe not. (ash-Shu ara, 26:3)

The Prophet ﷺ thought of all men and wished that they should become worthy of the mercy of Allah and, therefore of Paradise. No one should go to Hell, He wished that they should be saved from the wrath of Allah and come out of *jahalat* (ignorance). But Allah also revealed to him this verse:

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ o

If your Lord (O Prophet) had so willed, He could have made mankind one single community; but they cease not differing. (Hud, 11:118)

Allah is well Aware of His creatures and He knows that while some will accept the Truth others will reject it and oppose the Truthful. The two cannot stand together. The Quran says:

وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ، وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ o

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* The words *Sunnah wal Jamaah* stand for the Ahl us Sunnah or sunnis, the orthodex Muslims, and means those commanding a majority. Sunnah is the practice of the Prophet ﷺ and al-Jamaat refers to the Companions رضی اللہ عنہم who followed in the footsteps of the Prophet ﷺ.

> And mankind were not but a single community, then they differed. But for a word that went forth before from your Lord, it would have been decided between them in respect of that where in they differ. (Yunus, 10:19)

There was only one religion and everyone worshipped only one Allah. But, then people divided and became sects who sub-divided. If there had not been for a word from Allah, the *Qiyamah* (Day of Resurrection), then the decision would have come already and the rightful would have been known. The Quran says:

وَمَاتَفَرَّقُوْٓا اِلاَّ مِنْۢ بَعْدِ مَا جَآءَ هُمُ الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ ط

> And they were not divided, save after the knowledge had come to them, being jealous among themselves. (ash-Shu ara, 42:14)

They were not divided because Allah had not sent the Prophets عليه السلام or the Books. Rather, even after having been given knowledge by Allah, they were stubborn and unbending and changed the clear principles and injunctions of religion to invent new religions.

The differences were not prompted by pious ambitions but by egoism. Eveyone hoped to raise his own standard to be able to amass wealth and gain fame. If people followed one religion, bowed before one God, had one Messenger and abided by one Book then there would be no place in that for anyone to gain distinction and have a personal following, and they would not have a line of disciples to honour them. The true reason for sectarian differences is this desire to have a personal distinction and it brought new beliefs and ways of worship in its wake leading people away from the straight forward practice of religion.

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "The Jews had seventy-one or seventy-two sects and so too the Christians. But my *ummah* will be divided into seventy-three sects."} (*Tirmizi.*)

The Quran says:

وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ ط كُلٌّ اِلَيْنَا رٰجِعُوْنَ ۝

> And they split up their affair among them; all shall return to Us. (al-Anbiya, 21:93)

They cut off the affairs of religion and became sects like the Jews and the Charistians, calling one another infidels. But they will all return

to Allah who will recompense them according to their deeds.

(*Tafseer Qadri*)

The Quran says futher:

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ط كُلُّ حِزْبٍ ۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝

Of those who split up their religion and became sects - each party exulting in that what is theirs. (ar-Rum, 30:32)

Each sect imagined itself to be on the right and the others on the wrong. The Prophet ﷺ said, that one of these sects will go to Paradise while the rest to Hell, but who will concede that they are those who will go to Hell? The Quran says:

كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ص ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

Thus We have made alluring the deeds of every people to them. Then to their Lord is their return, so He will inform them what they used to do. (al Anam, 6:108)

Many people practice disbelief and poltytheism openly and consider themselves as deserving of Paradise If they had understood that what they did was worthy of Hell then they would never have done that. But, the truth is they follow others blindly, never giving it a thought. Let us now see who the real people of Paradise are.

HADITH: {It is narrated by Sayyidina Abdullah ibn Umar رضی اللہ عنہ that the Prophet ﷺ said, "A time will come on my *ummah* as had come on the Banu Isra-i-l. An exact replica, just like a pair of shoes which match and are equal to each other. Thus, if anyone of the Banu Isra-i-l had committed adultery with his mother then there would be such people in my *ummah* too who would do the same thing. (Thus, every evil that was found in the Jews would be found in the Muslims, as, indeed, We do find today and, in fact, on a larger scale.) The Banu Isra-i-l was divided into senventy-two sects and there would be seventy-three sects in my *ummah*, only one of which will deserve Paradise while the rest would go to Hell." The Companions رضی اللہ عنہ asked him, "O Messenger of Allah! which party would deserve Paradise?" He said, "The one which has me and my Companions."

(*Tirmizi*, on faith, *Mishkat*, *Mazahir ul Haq*)

The sects have grown and are growing as the Prophet ﷺ had said. But, it is not possible for the common man to understand which of them is worthy of Paradise. The conclusion we have derived from the books and which appeals to intellect is coming below.

This Book of Allah is a great blessing from His and it is mostly the *sunnis* who remember it. The *Rafidi* are deprived of it and it is rare that one in a thousand of them knows it by memory, but not all of it. النادر كالمعدوم (*Mazahir ul Haq.*)

Allah has granted His beloved Prophet ﷺ a blessing which is lacking in all other religions. Every religion has its Books, brief or volumnious, but none of its people know it by heart. They cannot commit it to memory, word by word while the Quran is memorised by hundreds of thousands of Muslims word by word.

Also among the sect that removes itself from the Truth there are very people who know the Quran by memory. There are millions of *shias* around the world but we will not find even one of them who has memorised the Quran. In the true *sinnis,* however, we will find thousands of people who know the Quran by heart. There are also the born-blind *Hafiz* (those who have committed the Quran to memory and many of the Hafiz teachers in *madrasah* are the blind who teach students who can see!

The people who are called *wahabi* and disbelievers have more Hafiz among them than the other sects. Then, to allege that they are outside the fold of Islam is sheer *jahalat.*

I pray that Allah may guide the jealous people who mislead the common man and use them to futher their ends but if they are not destined to be guided then may Allah guide those innocent men who have been trapped by them. *Aameen..*

The Quran is made up of thirty parts or a hundred and fourteen *surahs* (chapters) which comprise five hundred and fifty eight rukus (sections). There are six thousand six hundred and sixty six verses in the Quran and the number of its words are seventy thousand four hundred and thirty nine. The letters of the Quran number three hundred and twenty one thousand one hundred and eighty. (*Tafseer Ibn Katheer.*)

Every sect calls itself *sunnah wal jama-ah* but the degree of correct belief depends on the number of Hafiz in a sect.

It is the distinction of this *ummah* that boys and girls of seven years

of age and above memorise the Quran. More amazing is that there are born-blind children who have memorised the Quran and if this is not evidence of Truth, what is? This great achievement is demonstrated in the month of Ramadan when the Huffaz (pl of Hafiz) recite the Quran in the *tara-weeh salah* (a twenty rakah prayer after Isha) and display mastery over the letters of the Quran many of which have fine distinction in pronunciation and diatrical marks of the vowels. The Hafiz maintains a smooth delivery of the words without the least hesitation and, if, by chance, he makes a mistake then another Hafiz in the congregation prevents him from proceeding futher before correcting his mistake. This is why there has been not even a slight change in the Quran that was revealed more than 1400 years ago. The words of Allah in this regard too have been proved true.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ ۝

Surely We have revealed the Admonition (the Quran) and surely We are its Guardian. (al Hijr, 15:9)

According to this assertion, no one can manipulate, add to, or deduct from the Quran anything as has been done with other Books. The critics have tried but failed to make any alteration in the Quran and will not be able to do that till the Last Day, Insha Allah. The Quran has thrown a challenge for everone:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ۝

Say: "If mankind and the *jinn* were to gather together to produce the like of this Quran, they could never produce the like there of, even if they backed up one another." (al Isra, 17:88)

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۭ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

Or, do they say, "He has forged it?" say: "Then bring ten *surahs* the like of it, forged. And call on whomsoever you can, besides Allah, if you are truthful." (Hud, 11:13)

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۭ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ

دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ٥

Or, do they say, "He has forged it?" Say: "Then bring a *surah* like it, and call (for help) whomsoever you can, besides Allah, if you are truthful." (Yunus, 10:38)

The message these verses Conuey is: If you have even a little doubt that Sayyidina Muhammad ﷺ has composed the Quran on his own then he was human like you so, let the best one among you produce the like of it - just one *surah* as *imposing and eloquent!* The Prophet ﷺ was alone, but you can invite all men and jinn to help you produce a *surah* like it.

They were then told that they would never be able to do it. They cannot bring a Quran like it - nay, not even ten *surahs* as we have seen in the verse from *surah Hud*. Again the number was reduced and they were asked to bring at least one *surah* like it. The same thing is said in *surah al Baqarah* that was revealed in Madinah that they should bring just one *surah* but that they would never be able to bring it. "Then, if you cannot, then save yourselves from the punishment in Hell." This, in spite of the fact that the Arabs were known for their eloquence and poetry. The poets who recognised the Quran as beyond human ability conceded that it could only be a Divine work. (*Tafseer Ibn Katheer.*)

The Quran is a miracle in many ways. One does not tire from repeated readings. If we take any other book we cannot read it more than a few times but a Muslim reads the Quran hundreds of times but does not tire. The Quran is read every year in every mosque but neither the recitor nor the listeners get tired. The Quran is the most read book in the world. Is it not an obvious miracle? But, he who is not destined to be guided gets no guidance from it.

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ ۢ بَعْدِمَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۭ وَسَاۗءَتْ مَصِيْرًا ٥

And whosoever opposes the Messenger after the guidance has become clear to him, and follows a way other than that of the believers, We shall turn him to that to which he has turned, and We shall cast him in Hell; and it is an evil destination.

(an Nisa, 4:115)

Allah says that if anyone takes a course contrary to *Shari-ah*, opposing the Prophet ﷺ then He lets him walk on that course. His destination is Hell which is an evil destination. (*Tafseer Ibn Katheer.*)

The expression *sunnah* means following in the footsteps of the Prophet ﷺ. (Whatever he has done and asked us to do is *sunnah.*) And *al-Jamaah* refers to the Companions رضی الله عنہم who conducted themselves according to the Prophet's ﷺ guidance. And, this is *ahl us-Sunnah wal Jama-at.* (concise). (*Fatawa Alamgiri.*)

There are four well-known schools of thought of the *ahl us-Sunnah wal Jama-at.* The Hanafi, the Maaliki, the Shafi-ee and the Hanbali.

Imam Abu Hanifah رحمۃ اللہ علیہ was born in 80AH and died in 150AH, Imam Maalik رحمۃ اللہ علیہ in 95AH and 199AH, Imam Shafi-ee رحمۃ اللہ علیہ in 150AH and 204AH and Imam Ahmed ibn Hanbal رحمۃ اللہ علیہ in 164AH and 241AH. (source: copy of Quran published in 558CE).

However, there is difference of opinion in these dates of birth and death. All four of them are well-known and on the True path. However, they differ considerably on *ijtihad* (judgement in legal questions) and paractices. The Ahadith on the interpretation of which they differ are narrated here.

HADITH: {The son of Sayyidina Abdullah ibn Mughaffal رضی اللہ عنہ said that when his father heard him recite Bismillah in *salah* audibly, he said, "Son, this is a *bid-ah* and keep away from *bid-ah.* I have not seen anyone hate *bid-ah* more than the Companions of the Prophet ﷺ. I have offered *salah* with the Prophet ﷺ, Abu Bakr رضی اللہ عنہ Umar رضی اللہ عنہ and Uthman رضی اللہ عنہ but never heard any of them recite Bismillah. So, you too should not say it audibly. When you offer *salah* say *al Hamdu lillahi rabbil alameen.*الحمد لله رب العٰلمين".}

This Hadith of Sayyidina Abdullah ibn Mughaffal رضی اللہ عنہ is *hassan* and most scholars abide by it. The four Khalifahs رضی اللہ عنہ, the Companions رضی اللہ عنہ and most of the *tabi-een* رحمۃ اللہ علیہ observed it. Sufyan Thawri رحمۃ اللہ علیہ, Imam Ibn Mubarak رحمۃ اللہ علیہ, Imam Ahmed and Imam Ibn Ishaq رحمۃ اللہ علیہ also observed it. (That is, they all agreed that *Bismillah* should be recited in audibly.)

(*Tirmizi, Nasa-i. Dara-mi.*)

HADITH: {It is the reported by Sayyidina Abdullah ibn Abbas رضی اللہ عنہ that the Prophet ﷺ began his *salah* with *Bismillah.* The *isnad* (transmission) of this Hadith is not very strong. The Companions, رضی اللہ عنہ, for example, Sayyidina Abu Hurayrah رضی اللہ عنہ, Umar رضی اللہ عنہ, Ibn Abbas رضی اللہ عنہ, Ibn Zubayr رضی اللہ عنہ and many of the *Tabi-een* held that *Bismillah* should be recited audibly like *al-Hamdu lillah* Imam Sahfi-ee رحمۃ اللہ علیہ, Isma il ibn Hammad رحمۃ اللہ علیہ and Abu Khalid

Koofi رحمة الله عليه subscribed to this view. *(Tirimizi).*

According to the Hanafi, it is ***sunnah*** to recite ***Bismillah*** inaudibly in ***salah*** before ***surah al-Fatihah***. According to the ***Shafi-ee***, it is ***sunnah*** in ***salah*** to recite ***Bismillah*** audibly before ***surah al-Fatihah***.

HADITH: {It is the reported by Sayyidina Abdullah ibn Umar رضی الله عنه that he saw the Prophet ﷺ, when he stood for ***salah***, raise his hands as high as his shoulders. And, when he called the *takbeer* before going into ***ruku*** (bowing posture) he did (the same thing) and the same when he raised hes head (from ruku) saying, سَمِعَ اللهُ لِمَنْ حَمِدَهُ (Allah listens to him who praises Him) and he did not do it in ***sajdah*** (prostration).} *(Bukhari, Tirmizi. Nasa-i, Mishkat, Mazahir ul Haq.)*

HADITH: {It is the reported by Sayyidina Abdullah ibn Masood رضی الله عنه (once) said to the people, "(Come) I will pray with you the ***salah*** of the Prophet ﷺ."He then offered the ***salah*** and raised his hands only the first time. He did not raise them again. There is a report from Sayyidina Bara ibn Aazib رضی الله عنه too on this subject This Hadith of Sayyidina Ibn Masood رضی الله عنه is hasan. Many Companions رضی الله عنه and *abi-een* رضی الله عنه are of the same view and Sayyidina Sufyan Thawri رحمة الله عليه of Kufah holds the same opinion.}

(Tirmizi, Abu Dawood. Nasa-i, Mishkat. Mazahir ul Haq.)

This is the difference. Sayyidina Abdullah ibn Umar رضی الله عنه. said that the Prophet ﷺ raised the hands repeatedly in ***salah*** (this is called *rafa yadayn*) while Sayyidina Abdullah ibn Masood رضی الله عنه said that the Prophet ﷺ raised the hands only once when begining the salah and he did not raise them again and again, that is, he did not observe *rafa yadayn*. It must be understood that the difference of opinion was between the Companions رضی الله عنه, not the Imams. They are those whose edict was valid even in the times of the Prophet ﷺ. The Hanafi have opted to conduct themselves on the non-observance of *rafa-yadayn*.

HADITH: {It is the reported by Sayyidina Ubadah ibn Samit رضی الله عنه that the Prophet ﷺ said, "His prayer who does not recite ***surah al-Fatihah*** is not valid."}

(Bukhari, Muslim. Tirmizi. Nasa-i. Ibn Majah. Darami. Mishkat. Mazahir ul Haq)

Fo ran individual who prays himself, it is *wajib* to recite the ***surah al-Fatihah*** in ***salah***. It is only in the *fard salah* after the *qa-dah oola* (first sitting which means that in the last two *raka-at*) it is ***sunnah*** to recite *surah al-Fatihah*. Apart from that, it is *wajib* to recite *al-Fatihah* in all the *raka-at* whether it is a *fard salah, wajib, sunnah, optional* or

even *taraweeh*. The same rule applies to the *imam*; that is, the imam must recite *al-Fatihah* in all the raka-at. There is no difference of opinion in this matter. However, the difference lies in the *salah* of the *muqtadi* (the worshipper following the *imams* leadership) - should he recite *surah al-Fatihah* or not?

HADITH: {Sayyidina Ubadah ibn as Samit رضی الله عنه has reported that the Prophet ﷺ led the morning prayer but he found the recital heavy on him. When he had finished the *salah* he said, "I see that you recite (the Quran) behind the *imam*." Sayyidina Ubadah ibn Samit رضی الله عنه said that they said,"O Messenger of Allah! By Allah, we do recite." He said, "Do not do it, But yes the *umm ul Quran* (which is al-Fatihah, recite that but no more) because he who does not recite *surah al-Fatihah*, his prayer is invalid." There are reports on this line from Sayyidina Abu Hurayrah رضی الله عنه, Sayyidah Ayshah رضی الله عنها, Sayyidina Anas رضی الله عنه, Sayyidina Abu Qatadah رضی الله عنه and Sayyidina Abdullah ibn Umar رضی الله عنه. The Hadith of Sayyidina Ubadah ibn Samit رضی الله عنه is *hasan*. The other narrators have reporated from Ubadah ibn Samit رضی الله عنه thus: The Prophet ﷺ said, "He who did not recite *surah al-Fatihah*, his *salah* is invalid." On this subject, this Hadith is more correct than the first. Most of the *ulama* conduct themselves on this *Hadith* in regard to recital of the Quran in *salah* and they include the Companions رضی الله عنه and the *tabi-een*. Imam Maalik ibn Anas رحمة الله عليه, Imam ibn Mubarak رحمة الله عليه, Imam Sahfiee رحمة الله عليه, Imam Ahmed رحمة الله عليه, and Imam Ishaq رحمة الله عليه, also hold that *surah al-Fatihah* must be recited behind the Imam.} (*Tirmizi. Abu Dawood. Mishkat. Mazahir ul Haq.*)

The foregoing Hadith is cited by those who hold that *surah al-Fatihah* must be recited behind the Imams. As for those who say that it must not be recited, they cite the *Ahadith* that follow. We shall report everything honestly and will not cheat because we too will die and by the grace of Allah we have no prejudice with any group or side. We only have to convey the truth to Allah's creatures. So that people must not rebuke each other.

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ had finished a *salah* in which an audible recital is prescribed. He asked, "Did anyone of you recite the Quran now?" One of them said, "Yes, Messenger of Allah, (I recited)." He said, "(That's why) I wondered why it was so diffiult (to recite)." The narrator said that thereafter people stopped reciting the Quran behind the Prophet ﷺ in audible prayers. The reporters. On this subject are Ibn Masood رضی الله

عنه, Imran ibn Husayn رضی اللہ عنہ, and Jabir ibn Abdullah رضی اللہ عنہ. This Hadith is Hasan.}

(*Tirmizi. Muwatta Imam Maalik. Mishkat. Mazahir ul Haq.*)

HADITH: {Sayyidina Abu Moosa al Ashari رضی اللہ عنہ said that the Prophet ﷺ said, "When you offer *salah* (with the congregation), keep your rows straight. Then, one of you must be your *imam*. When he says *Allah-u-Akbar*, you too should say *Allah-u-Akbar* and when he says غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ (end of *surah al-Fatihah*), you should say *Aameen*, Allah will accept your prayer. Then when he says *Allah-u-Akbar* and goes into the *ruku*, you should also say *Allah-u-Akbar* and go into the *ruku;* And the Imam bows into the *ruku* before you and raises his head before you. So, the Prophet ﷺ said, "The *imam's* raising head before you is in line with his going into *ruku* before you. And when the Imam says سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ, you should say اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ. Allah listens to praise." (Muslim) And the version in Muslim has these words, "When the Imam recites, you should observe silence."}

(*Mishkat. Muslim. Mazahir ul Haq.*)

HADITH: {It is reported by Sayyidina Abu Moosa al Ashari رضی اللہ عنہ that the Prophet ﷺ said, "When the Imam recites, you should keep silence."}

(*Ibn Majah.*)

HADITH: {Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Prophet ﷺ said, "The *imam* is appointed that you follow him. When he calls out the *takbeer*, you too call out the *takbeeer* and when he recites you should observe silence. When he says غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ, you should say *Aameen!*. When he goes into the *ruku*, you too should go into *ruku*, and when he says سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ, you should say رَبَّنَا لَكَ الْحَمْدُ. When he goes into *sajdah*, you should also go into *sajdah*. And when he sits down in *salah* then you too should sit down in *salah*. (Meaning *tashahud.*)"}

(*Ibn Majah.*)

HADITH: {Whenever Sayyidina Abbdullah ibn Umar رضی اللہ عنہ was asked, "Did any of you recite behind the Imam?" He used to answer, "When one of you offers *salah* then the recital of the *imam* suffices him." (He meant: the recital of the *imam* is the recital of the *muqtadi*.) "And if you offer *salah* on your own then you must observe the recital." Nafi said that Sayyiddina Abdullah ibn Umar رضی اللہ عنہ did not recite behind the *imam*.}

(*Muwatta Imam Maalik.*)

HADITH: {Sayyidina Jabir رضی اللہ عنہ said that the Prophet ﷺ said, "When anyone is following an Imam, the recital of the imam will be regarded as his own recital."}

(*Ibn Majah.*)

Those people who do not recite *surah al-Fatihah* in the congregation behind the *imam* rely on the foregoing Ahadith. If anyone criticises them for this then he criticises the Companions رضی الله عنهم for that, but they could not have done anything without seeing the Prophet ﷺ do it or hearing him say that they should do it. Thus, the Hanafi have adopted this conduct and those who are Hanafis should not recite it behind the *imam*. The fact is that of the worshippers following the *imam*, the *salah* is valid of those who do not recite the *surah al-Fatihah* as also of those who do recite it. However, people create an unnecessary controversy. Besides, there are some people who do not pray behind the *imam* of a view point contrary to theirs in this regard. They must know that men of these two groups can be validly led by an *imam* of either view.

HADITH: {It is reported by wail ibn Hujr رضی الله عنه that he heard the Prophet ﷺ say *Aameeen* audibly after reciting غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَاالضَّالِّيْنَ.} *(Mishkat. Mazahir ul Haq)*

According to a confirmed opinion, it is *sunnah* for the individual worshipper, the imam or a member of the congregation to say *Aameen* after reciting *al-Fatihah*. But, while Imam Shafiee رحمة الله عليه and Imam Ahmed رحمة الله عليه contend that it is *sunnah* to call out the *Aameen* loudly, Imam Abu Hanifah's contention is that it should be said inaudibly. He has said that the *Ahadith* about audible *Aameen* relate to the early period when it was done to teach but as the Companions رضی الله عنهم learnt it the *Aameen* was said inaudibly. It has been transmitted by Ibn Humam رحمة الله عليه and by Ahmad رحمة الله عليه, Abu Yala رحمة الله عليه, Tabarani رحمة الله عليه, Daraqutni رحمة الله عليه, Haakim رحمة الله عليه that shubah related the Hadith from Alqamah ibn Wail who related that his father offered *salah* with the Prophet ﷺ, and when he reached غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَاالضَّالِّيْنَ, the Prophet ﷺ said *Aameen* quietly and he did likewise. This is what Sayyidina Ibn Masood رضی الله عنه also did. It is reported that Sayyidina Umar رضی الله عنه said, "There are four things which the *imam* says inaudibly: the *ta-awooz*, the *bismalah*, the thana and the *aameen*. And the supplication, too, has to be made quietly. The reason is that Allah has said: أُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً *. "And there is no doubt that *aameen* is a supplication. Thus, it is necessary to make it secretly. Besides, it is not in the Quran so it is not suitable that it should be said at the same pitch (of voice) as the Quran just as it is not allowed to write it down on the copy of the Quran. But Allah knows best.

(*Mazahir ul Haq.*)

* Call upon your Lord humbly and secrely (al-Araf, 7:55).

The Quran says:

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ۝

And (O Prophet) , remember your Lord within yourself with humility and fear without loudness in words, in the mornings and evenings; and be not you among the heedless. (al Araf, 7:205)

It is thus proved that it is *sunnah* to call *aameen* quietly and also *sunnah* to call it loudly. Thus of one who goes by the latter practice and joins a congregation that observes the former practice then though he may call *aameen* loudly because it is *sunnah* yet not with the intertion to tease the other people who are also observing the *sunnah* in saying it quietly. It is a sin to act on a *sunnah* to tease someone or to tease someone who follows it; in fact, it sometimes borders on infidelity. Teasing someone cases him to detest the practice and it is an act of disbelief to reject or dislike a practice in religion, particularly a *sunnah* that is proved essential to observe. "If anyone dislikes a *sunnah* then he is a disbeliever." *(Ayn-al Hadayah, Fatawa Alamgiri, Ghayat ul Awtar.)*

When Imam Abu Hanifah رحمة الله عليه saw his son Hammad رحمة الله عليه debating with someone on a subject of scholastic theology, he forbade him to do so. The son protested that he had observed the Imam himself debate on scholastic theology. Imam Abu Hanifah رحمه الله عليه explained to him, "When we engage in debate we do it peacefully as though birds are perched on our head so that our contenders may not make a mistake while you debate with an intention to cause your opponents to commit an error. He who intends that his contender make a mistake, intends that he disbelieve which means that he is himself a disbeliever." *(Ayn-at Hadayah).*

HADITH: It is reported by Sayyidina Talhah ibn Abdullah ibn Awf رضی الله عنه that Sayyidina Abdullah ibn Abbas رضی الله عنه led the *salah* of *janazah* (funeral prayer). He also recited *surah al-Fatihah* in the *salah*. Talhah رضی الله عنه asked him about it and he said, "It is *sunnah*," or said, "perfect *sunnah*." This hadith is *hasan* and *saheeh* and some knowledgeable Companions رضی الله عنه and their successors رحمة الله عليه are know to have observed it. They recited *al-Fatihah* after the first *takbeer*. Imam shafiee رحمة الله عليه, Imam Ahmed رحمة الله عليه and Imam Ishaq رحمة الله عليه, subscribed to this practice. Some of the *ulama* say that *surah Fatihah* should not be recited in the *salah* of *janazah* (which is a

supplication) and in it Allah should be praised, blessings should be invoked on the Prophet ﷺ and a supplication should be made for the dead. This is the contention of Sufyan Thawri رحمة الله عليه and other of Kufah.} ***(Tirmizi. Bukhari. Abu Dawood. Ibn Majah. Mishkat. Mazahir ul Haq.)***

HADITH: **{Abu Ibrahim Ashhali رضي الله عنه has reported on the authority of his father that when the Prophet ﷺ led the *salah* of *janazah*, he would say اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا (O Allah! Forgive those of us who are living and who have died, who are present and who are not here, who are young and who are old, and our men and our women). The narrator Yahya said that Sayyidina Abu Hurayrah رضي الله عنه has reported a similar Hadith from the Prophet ﷺ with a few more words: اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ (O Allah! Those of us whom you keep alive, let them live on Islam and those of us whom you take away, cause them to die on faith). On this subject there is (confirmatory) report also from Abdur Rahman ibn Awf رضي الله عنه, Sayyidah Ayshah رضي الله عنها Abu Qatadah رضي الله عنه, Jabir رضي الله عنه, Awf ibn Maalik رضي الله عنه that the Hadith of the father of Abu Ibrahim رضي الله عنه is *hasan* and *saheeh*. Hisham and Ali ibn Mubarak have reported this hadith from Yahya ibn Abu Katheer who from Abu Salamah رضي الله عنه who in a mursal way from the Prophet ﷺ.}**

(Tirmizi. Abu Dawood. Ibn Majah. Mishkat. Mazahir ul Haq)

The Hanafi conduct themselves on this Hadith.

HADITH: {Sayyidina Katheer ibn Abdullah رضي الله عنه has reported on the authority of his grand father (Umar ibn Awf Muzani رضي الله عنه) that the Prophet ﷺ called out *Allah-u-Akbar* in the *salah* of both eeds seven times in the first *raka-ah* before reciting the Quran and five times in the second *raka-ah* before reciting the Quran. There is a report on this subject also from Sayyiddah Ayshah رضي الله عنها and Sayyiddina Ibn Umar رضي الله عنه and the Hadith is *hasan*. Some of the Companions رضي الله عنه and their successors observed this practice. It is reported that Sayyidina Abu Hurayrah رضي الله عنه offered *salah* in this manner in Madinah, and the people of Madinah contend accordingly, as also Imam Maalik ibn Anas رحمة الله عليه, Imam Shafiee رحمة الله عليه, Imam Ahmad رحمة الله عليه, and Imam Ishaq رحمة الله عليه. Sayyidina Abdullah Ibn Masood رضي الله عنه has reported about the *takbeer* in the two *eed* prayers that they are nine (in all), five in the first *raka-ah* before the recital and, four in the second *raka-ah*, after the recital of *al-Fatihah* and a *surah*, and they include the one for *ruku* or the bowing posture. Many Companions رضي الله عنهم are reported accordingly and the people of *Kufah* and Sufyan Thawri رحمة الله

عليه subscribe to this report." }

(*Tirmizi. Abu Dawood. Ibn Majah. Darami. Mishkat. Mazahir ul Haq.*)

HADITH: {Sayyidina Saeed ibn al Aas رضی الله عنه said that he asked Abu Musa al-Ashari رضی الله عنه and Huzayfah رضی الله عنه, "How did the Prophet ﷺ observe the *takbeers* in the *salah* of the two *eeds*?" Abu Musa رضی الله عنه said that the Prophet ﷺ called out four *takbeer* as they are called in the *salah* of *janazah*. And Huzayfah رضی الله عنه confirmed that.}

(*Mishkat.Abu Dawood. Mazahir ul Haq*)

The Hadith is narrated by a Companion and confirmed by another Companion that like a funeral *salah* four *takbeer* are called in each *raka-ah*. In the first *raka-ah* four are called before the recital and the *takbeer thareemah* is one of them and in the second *raka-ah*, four are called after the recital and the *takbeer* for the *ruku* (bowing) is one of them. This is the practice of Sayyidina Abdullah ibn Masood رضی الله عنه.

(*Mazahir ul Haq*).

The Hanafi observe this practice. In both the *rakka-at* they call out four *takbeer*. In the first, after calling out the first *takbeer*, the hands are folded and the *thana* is recited. Then three *takbeer* are called out in succession and *ta-awuz, tasmiyah, al-Fatihah* and some of the Surah of Quran are recited. In the second, three *takbeer* are called after the recital and then the fourth is called for going into the *ruku*. These are eight in all

HADITH: {Sayyidina Ibn Umar رضی الله عنه said, that the Prophet ﷺ has commanded us to clip the moustaches and grow the beard.}

(*Tirmizi. Muslim.*)

HADITH: {Sayyidina Ibn Umar رضی الله عنه has related that the Prophet ﷺ said, "You must differ from the polytheists and you must grow beard and clip the moustaches. "And when Sayyidina Ibn Umar رضی الله عنه performed Hajj or Umrah, he held his beard in his fist and cut off whatever exceeded his fist.}

(*Bukhari. Tirmizi*)

There are some more words in Tirmizi: "Also, Abu Hurayrah رضی الله عنه grasped his beard in his fist and cut off the rest."

It is mentioned in the *sharah* (explanation) of the *Hadith* of Abu Dawood that Sayyidina Abdullah ibn Umar رضی الله عنه and Sayyidina Abu Hurayrah رضی الله عنه kept their beards equal to their fists and cut off excessive portion. Imam Maalik رحمة الله عليه was asked, "What if the beard grows longer?" He said, "It must be cut off." It is stated in Tirmizi that the Prophet ﷺ clipped his beard from its length and breadth that it might be rounded.

It is *sunnah* for a beard to be at least one fist long. Lesser than that is against *sunnah* is that a man should hold his beard in his fist and cut off whatever is outside that." (*Ghaya t ul Awtar* the urdu translation of *Durr Makahtar. Fatawa Alamgiri. Ayn-al Hadayah.*)

Let us look at our discussion through an example. There is a big river whose water is very clear and sweet. At different points along its coasts, different people serve water to the creatures of Allah who come from the four corners to drink its water. The people who serve water offer it in glass tumblers of various colours ranging from green to light blue so that those who drink imagine that water is of varying colours but it is not so. It looks like that because of the colours of the tumblers. It is the same water from the same river. The Companions رضی اللہ عنہ are the one who serve as also the *imams* رحمۃ اللہ علیہ and the *muhadditheen* رحمۃ اللہ علیہ. The ones who drink are the men of the *ummah* of the Prophet ﷺ dispersed on the different corners of the river. None of the drinkers has the right to consider those on the other side as of a lower rank because they all drink the same water and from whichever corner a drinker drinks he will be satiated, Insha Allah.

Now, every Muslim brother must conduct himself according to the teachings of the Imam he follows because it is *wajib* for us to adopt the rulings of a *mazhab* (path, school of thought). However, it is not right to follow different *imams* at different times. Any one *imam* must be followed and his rulings should be abided by. People are not aware of the nature of the difference in ruling and, therefore, quarrel on the issue and those who dispute even though they know, are trapped in egoism. As for those who reject illegiance to an Imam, they must know that there is no way out other than that because every one is not so much educated as to be able to decide for himself from the Quran and Hadith. Besides, who would explain the classifications of fard *wajib, sunnah muwakkadah* and *ghayr muwakkadah*, etc. And who will tell us that is unlawful to abandon a *fard*, nearly unlawfully disliked to neglect a *wajib* and *sunnah muwakkadah*, while it is not very proper to omit *sunnah ghayr muwakkadah*. In addition, we know only through an Imam when *salah* is invalid, when *sajdah* shaw (prostration of correction) etc is necessary. If we do not find the Ahadith for these questions then where will we look for answers if not in the teachings of the *imams*?

I think that it is a just conclusion in these times that the practical life is what counts and a man who observes that is the *ahl Hadith* or *ahl - Taqleed* and truly belongs to the *ahl sunnah wal jamaah.* Taqleed is to recognise someone's authority as source and adopt his concepts. If a man

accepts another man's concepts which do not contradict the Quran and Hadith but, in fact, are derived from a Quranic verse or a Hadith then that *taqleed* (literally, imitation) is not unlawful. It is permitted and necessary too. But, if anything is contradictory to Quran and Hadith, or cannot be traced to Quran and Hadith then that *taqleed* is unlawful. no matter who the source.

Imam Abu Hanifah رحمة الله عليه had two successors, Imam Muhammad رحمة الله عليه and Imam Abu Yusuf رحمة الله عليه, both highly recognised and pious men. Both had adopted the *mazhab* of Imam Abu Hanifah رحمة الله عليه and they certainly would not have done so if *taqleed* was wrong. Their works are available even today and they include *Jami Sagheer, Jami Kabeer, Siyar Sagheer, Siyar Kabeer, Ziyadat, Mabsoot* and *Muheet*.

The well-known righteous man of Allah and mentor, Fudayl in Ayyad رحمة الله عليه (died 187AH) was a student of Imam Abu Hanifah رحمة الله عليه in *fiqh* and jurisprudence. We can gauge his standing from the fact that Imam Shafiee رحمة الله عليه was his student.

Shaykh Ibrahim ibn Adham Balkhee رحمة الله عليه (d.161) was a very well-known religious man who was a student of Imam Abu Hanifah رحمة الله عليه in *fiqh*. He had give up the throne to take up the life of a *darwaysh* (an ascetic). Fudayl Ayyad رحمة الله عليه had appointed him *Khalifah* Shaykh Ali Makhdoom Hajwayri رحمة الله عليه (d.465AH) Known as Data-gunj was a Hanafi and has spoken highly about Imam Abu Hanifah رحمة الله عليه in his book *Kashf al Mahboob.*

Khwaja Muhammad Abdul Baqi Naqshbandi رحمة الله عليه, more known as Khwaja Baqi ullah, was the initiatior of the Naqshbandi line of disciples. His greatness is apparent from the fact that Mujaddid Alf Thani رحمة الله عليه was his disciple and Khalifah. He was also a Hanafi as also Mujaddid Alf Thani رحمة الله عليه, Nizamuddin Awliya رحمة الله عليه and many other *awliyas*. If *taqleed* was not correct then these people would not have accepted it.

Of the well-known people of the Shafi school is Imam Ghazali رحمة الله عليه, a great upright saint and another of *Ahya-al Uloom, Akseer Hidayat*, etc.

Sayyid Abdul Qadir Jilani رحمة الله عليه was of the Hambali school. His works include *Ghaniyat ab Talibeen, Khutbah Ghawthyah* and *Futooh al Ghayb.*

Ibn Katheer the exegete whose *Tafseer Ibn Katheer* is well-known was a Shafiee If *taqleed* was wrong, he would never have accepted it. Actually, *taqleed* begins with the birth of a child whose mother points out to its father and the child accepts it.

There are many people in the world who do not recognise * *ijtihad* and ** *qiyas* and they question their validity in the presence of Quran and sunnah. We present a case to show them why these things are necessary, and that it is not for everyone to resort to *ijtihad.*

A man returned home where he found his wife angry at him on a certain issue. He tried but she would not speak to him. This infuriated him and he vowed not to speak to her unless she spoke to him and this, in turn, angered the woman who too vowed not to speak to him unless he did. This created a situation whereby both did not speak to one another. If anyone did speak first, he or she would have to expiate for the vow. The expiation for breaking a vow is to feed ten poor men, or clothe them, or emancipate a slave, or to fast for three days in succession. The husband enquired from different scholars all of whom told him that he would have to make an expiation but, finally, he asked Imam Abu Hanifah رحمة الله عليه for a solution. He said to him, "Go and speak to your wife for no expiation is to be made by you. "The man returned home happy and spoke to his wife. Soon, this decision was known to everyone and the scholars questioned Imam Abu Hanifah how he could rule against Shari-ah which calls for an expiation to get out of a vow. The Imam said that he had not ruled against any Hadith. The man was summoned and the Imam asked him to narrate the full story. When he did narrate, the Imam again said that he had to make no expiation because although his wife did not speak to him when he went home, she did speak to him after he had vowed that he would not speak to her unless she spoke to him when she had said, "I will not speak to you unless you speak to me." This brought her into a vow but it did release her husband from his vow because she did speak to him when she took the vow.

Now when the man speaks to her, she too would be released from her vow.

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* *ijtihad* is opposed to *taqleed* and it is an independent judgement sanctioned by the Prophet ﷺ.

** *qiyas* are vedicts and judgements given by religous scholars based on Quran, *sunnah, ijtihd* and *quiyas.*

The righteous *imams* and the *muhadditheen* have rendered great service to religion. The former have deduced innumerale rulings from the Quran and the Ahadith and the latter have collected together the *ahadith* without which it would not have been possible for the *ummah* to walk on the guided path. But, Allah the Merciful made it possible for them. May He shower His blessings on these people. *Aameen*!

Those people who have shut their eyes to Truth and follow *bid'ah* and those who knowingly mislead people, both, have no cure for them in this life.

The Differences of the Ahl-Hadith With the Four Imams

In addition to the four schools of thought (Ahl-Taqleed) there is a fifth one whose members call themselves Ahl-Hadith. There are citics every where who cannot stand a differing idea and they are also found among the Ahl-Hadith. Their stand is that the four schools of thought were non-existent in the Prophet's ﷺ time and they are new sects. Some of them call these schools misled and do not even offer *salah* with them. In spite of that they intermarry with the *Ahl-Taqleed*. Besides, while the four schools of thought were unknown in the Prophet's ﷺ time, the Ahl-Hadith too were unknown. The Quran tells us who existed in times of the Holy Prophet ﷺ.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۔

This day I have perfected your religion for you and completed my blessings on you, and approved Islam as a deen (code of life) for you. (al Maidah, 5:3)

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

And whosoever seeks a religion other than Islam, it shall not be accepted from him, and in the Hereafter he shall be among the losers.

(al Imran, 3:85)

It is stated on the authority of *Musnad Ahmed* that the Prophet ﷺ said: On the Day of Resurrection, deeds will be presented, *salah* will say, "O Allah, I am *salah*, "and Allah will say, "you are a good thing." *Sadaqah* (charity) will introduce itself and Allah will say to it too that she was a good thing. Then, fasting will say, "I am *Sawm* (fasting)," and Allah will say again, "You too are good." The other deeds will introduce themselves and get the same reply. Then Islam w'll say, "O Allah! you are *Salaam* (Peace) and I am Islam." Allah will say, "You are good. Today, I will seize (some) for your sake and reward (others) for your sake."

(*Tafseer Ibn Katheer.*)

In the times of the Prophet ﷺ, there was only Islam. There was none of these schools of thought, not even the *ahl-Hadith*. The epistles that the Prophet ﷺ wrote to the many Kings, invited them to Islam. So, it is pointless to question each other from this angle.

These *Ahl-Hadith* are aloof from the four schools on certain issues. For instance, all of them offer twenty *raka-at taraweeh* but these people offer only eight. Those of the four schools use both the hands in a handshake but the *Ahl-Hadith* offer only one hand. The four schools follow the practice adopted since Sayyidina Uthman's رضی الله عنه times that an azan is called fairly ahead of the friday sermon (half an hour in some mosques), but the *ahl-Hadith* do not do that. According to all four schools of thought, the pronouncement of divorce three times in one sitting are counted as three but they regard the three pronouncements as one. The four schools confirm *fiqh* but the *ahl-Hadith* do not accept it. Rather, they call *fiqh*, a *fitnah* (mischief) and demand a Hadith to support every ruling. Their stand is against the concensus of all *ulama*. In spite of that, they continue to raise objections on the *ulama* and that is *jahalat*.

Let us now discuss each of those things with reference to authorities. First we take *taraweeh*.

HADITH: {Sayyidina Abu Salamah ibn Abdur Rahman رضی الله عنه said that he asked Sayyidah Ayshah رضی الله عنها about the Prophet's ﷺ *sahah* in Ramadan. She said, "In Ramadan and otherwise, he did not pray more than eleven *raka-at*. He offered four *raka-at* but do not ask how lengthy they were! Then, he offered four *raka-at* and do not ask how beautiful and lengthy they were! Then, he prayed three *raka-at* (witr). I asked him:Messenger of Allah! Do you sleep before offering the witr, and he said: My eyes do sleep but not my heart."}

(*Bukhari. Muslim. Abu Dawood*)

Bukhari has placed this Hadith under Tahajjud, Muslim in the chapter of *salah* and Abu Dawood in *tahajjud.* Bukhari has also placed it under *taraweeh*. If we look at it carefully. Sayyidah Ayshah رضی اللہ عنہا has said that he offered eleven *reaka-at* in Ramadan as well as other than Ramadan. Two things stand out: *taraweeh* is not mentioned and congregational *salah* is not mentioned. If it was the *taraweeh salah* then the eight *raka-at* are *taraweeh* and three are *witr.* If it is *tahajjud* then again three are *witr* and eight *raka-at* are *tahajjud.* But it can only be one of these two prayers, not both.

The *tahajjud* prayer can be offered in Ramadan as well as outside Ramadan but *taraweeh* is not prayed outside of Ramadan and the Hadith says that the Prophet ﷺ observed this *salah* in every month including Ramadan. Thus, it refers to *tahajjud* not to *taraweeh.*

HADITH: {Sayyidah Ayshah رضی اللہ عنہا said that the Prophet ﷺ offered the *salah* of *Isha* After that (getting up for *tahajjud*) he prayed eight *raka-at* and two sitting down and two *raka-at* between the *azan* of *fajr* and *iqamah*. He never missed them. *(Bukhari, tahajjud.)*

This Hadith confirms the one of Abu Salamah رضی اللہ عنہ. The Prophet ﷺ never missed the eleven *raka-at.* That he never missed them refers to *tahajjud,* not *taraweeh* which is offered only in Ramadan. *Tahajjud* is offered all year round, and it was fard for the Prophet ﷺ, so, there was no question of his missing them. Besides, he never missed the *sunnah* of the morning *salah. Taraweeh* is not suggested by the eleven *raka-at.* And, if we take them to be *taraweeh* then that would imply that the Prophet ﷺ did not offer *tahajjud* in Ramadan although he is commanded in the Quran to offer it.

يَآاَيُّهَاالْمُزَّمِّلُ ۝ قُمِ الَّيْلَ اِلَّاقَلِيْلاً ۝ نِّصْفَهٗ اَوِانْقُصْ مِنْهُ قَلِيْلاً ۝
اَوْزِدْعَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلاً ۝

O you enfolded in your robes, keep vigil by night, except a little, half of it, or diminish it a little or add a little.

(al Muzzammil, 73:1-4)

"Allah has commanded His Prophet ﷺ to give up sleep in the night when he is wrapped in cloth, and offer the *tahajjud*." *(Tafaseer Ibn Katheer.)*

"The Prophet ﷺ complied by it all his life and the *tahajjud* was *wajib* for him only, not his *ummah.* *(Tafaseer Ibn Katheer.)*

"Some *ulama* state that to keep vigil in the night was *wajib* and *fard* for the Prophet ﷺ not for his *ummah*." (*Tafseer Haqqani*)

"The mujtahid * *ulama* differ on whether *tahajjud* or *qiyam ul layl* (vigil by night) was fard or optional for the Prophet ﷺ but *Shari-ah* evidences suggest that it was *fard* (obligatory) for him.

(*Tafseer Mawahib*)

"The word *nafilah* means additional. And, this *salah* was an additional *fard* on the Prophet ﷺ above the five times daily *fard* prayers. It is not *fard* on his *ummah* because he is specified."

(*Tafaseer Mawahib*)

All the exegettes have stated that *tahajjud* was *fard* for the Prophet ﷺ but none has said that it was *fard* during him for eleven months ruly but not in Ramadan or that it was then counted as *taraweeh*. We also do not find any Hadith expressing this view. The Quran says:

وَمِنَ الَّيْلِ فَتَهَجَّدْبِهٖ نَافِلَةً لَّكَ ۔ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا○

> And as for the night, keep vigil a part of it as an act of supererogation for you; soon your Lord will raise you to a station Praised. (al Isra, 17:79)

"The *tahajjud* was *fard* for the Prophet ﷺ." (*Tafseer Haqqani*)

"Some say that in relation to others the *tahajjud* was *fard* for the Prophet ﷺ."

(*Tafseer Ibn Katheer*)

"The *tahajjud salah* is an extra obligation and apart from the other *fard*, this *fard* is only on the Prophet ﷺ. Many *ulama* say that *tahajjud* was *wajib* for the Prophet ﷺ."

(*Jami al-Bayan.*)

"Apart from the five *fard salah* this is an addition *fard* for the Prophet ﷺ, not his *ummah*."

(*Jalalayn*)

"Surely, the *tahajjud salah* is an extra *fard* that Allah specifically made it obligatory for the Prophet ﷺ for raising his rank but not on others besides him because *tahajjud* is optional for them."

(*Madarik ut Tanzeel.*)

* the independent scholars who accept an opinion only based on Quran and Hadith.

"The *tahajjud salah* was *fard* for the Prophet ﷺ while it is optional for all the *ummah*. (*Ikleel ala Madarik ul Tanzeel.*)

"*Tahajjud* is an addition *fard* above the five *fard* for the Prophet ﷺ particularly to raise his merit and exellence." (*Baydawi*)

"Allah made the *tahajjud fard* for the Prophet ﷺ to raise his merits." (*Mualim ut Tanzeel*)

"The *tahajjud* is an extra worship and it is only for him that Allah made it *fard* but not for others because it is optional for them."
(*Tafseer Kashshaf.*)

HADITH: {Sayyidah Ayshah رضی الله عنها said that from *Isha* to *Fajr* the Prophet ﷺ offered eleven *raka-at* and after every two *raka-at* he turned in *salaam* (salutation) and be offered one *raka-ah* of *witr* When the *muazzin* finished the *azan*, he offered two light *raka-at* and then lied down until the *muazzin* come to him and he went away with him.}
(*Darami, Muslim, Abu Dawood, Ibn Majah.*)

This Hadith tells us that in the whole night between *Isha* and *Fajr* the Prophet ﷺ offered eleven *raka-at*. This was *tahajjud*, not *taraweeh*. Also there is no mention of the month of Ramadan.

HADITH: {Sayyidina Zayd ibn Khalid Juhani رضی الله عنه said that he once thought to himself that he would watch the Prophet's ﷺ prayer in the night. He first offered two light *raka-ah* and two lengthy ones. Then two others of lesser length than the long ones, then two others lesser than them in length, two others lesser in length than the last, and two more which were lesser in length than the previous and then the *witr*. They all added up to thirteen *raka-at*.} (*Muslim, Abu Dawood, Ibn Majah.*)

HADITH: {It is reported by Sayyidina Abdullah ibn Abbas رضی الله عنه that he once stayed at the house of the Mother of the Faithful, Sayyidah Maymoonah رضی الله عنها. She was his maternal aunt. He lied down across the bed while the Prophet ﷺ and Sayyidah Maymoonah رضی الله عنها lied down lengthwise on it. The Prophet ﷺ slept until midnight or thereabouts when he got up rubbing off sleep from his face. He recited ten verses of *surah Aal Imran*; and went towards a hanging water skin and performed ablution very well. Then he stood to offer *salah* and Ibn Abbas رضی الله عنه said, "I also did the same thing and stood next to the Prophet ﷺ. He placed his right hand on my head and twisted my ear land pulled me to his left). He offered two *raka-at*, followed by two, again two, and again two *raka-at*, and yet again two *raka-at*. Then he offered the *witr* and then lied down until the *muazzin* called the *azan*

and came to him. He got up and offered two *raka-at* and then went out and offered the morning *salah*."} *(Muslim. Abu Dawood. Nasa-i. Ibn Majah.)*

HADITH: {Sayyidah Ayshah رضی اللہ عنہا said that the Prophet ﷺ used to offer thirteen *raka-at* at night. Then, when he heard the *azan*, he offered two light *raka-at* of the morning."} *(Abu Dawood.)*

This *salah* is not *taraweeh salah* but it is a description of *tahajjud*, the nightly prayer. The narrators do not mention the *taraweeh* prayer, but they describe the Prophet's ﷺ prayer at night. These Ahadith do not relate to Ramadan or *taraweeh*.

HADITH: {It is reported by Sayyidah Ayshah رضی اللہ عنہا that the Prophet ﷺ offered thirteen *raka-at tahajjud*.}(brief) **(Darami).**

HADITH: {Sayyidina Abdullah ibn Abu Qays رضی اللہ عنہ said that he asked Sayyidah Ayshah رضی اللہ عنہا how many *raka-at* did the Prophet ﷺ pray in the *witr salah*. She said, "He prayed seven *raka-at* sometimes and nine *raka-at* sometimes, eleven sometimes and thirteen sometimes, but never less than seven more than thirteen. And he never missed the two *sunnah* of *fajr*. "} *(Abu Dawood)*

HADITH: {Sayyidina Masrooq رضی اللہ عنہ said that he asked Sayyidah Ayshah رضی اللہ عنہا about the Prophet's ﷺ prayer at night. She said, "He offered seven *raka-at* sometimes, and nine and eleven, apart from the two *sunnah* of *fajr*."} *(Bukhari.)*

These *Ahadith*, all of them, relate to the *tahajjud salah* whether they mention the *raka-at* as seven, eight, nine, eleven or thirteen. They do not mention *taraweeh*, or Ramadan. The *taraweeh* is offered after *Isha* while *tahajjud* is offered at night after getting up from sleep as the Prophet ﷺ did.

HADITH: {It is reported by Sayyidah Ayshah رضی اللہ عنہا, the wife of the Prophet ﷺ that one night he went out and offered *salah* in the mosque. Some other people also joined to follow his lead. In the morning, this was mentioned and more people gathered in the mosque and they all prayed in his lead. The next morning more mention was made so that many more people assembled in the mosque. The Prophet ﷺ came out and offered prayers and the people followed his lead in prayers. On the fourth night, the mosque was overcrowded with people. (so, he did not come out in the night.) He came out only for the morning *salah*. When he had finished the *salah*, he turned towards the people and said after *tashahhud*, " امابعد, It was unknown to me that you had came

here but I was fearful lest this *salah* be made *fard* for you and then you find it difficult to offer it." Then (until) he died this was the state.

(*Bukhari. Muslim. Abu Dawood. Nasa i.*)

This Hadith mentions that *salah* was offered with the congregation for three nights, but thre is no reference to Ramadan or *taraweeh* Imam Bukhari has placed this Hadith in the chapter on *tahajjud*. In another version there are also the words. "This is about Ramadan." If we take the prayer as *taraweeh* then it was not in congregational form for more than three nights.

The Hadith mentions the Prophet ﷺ as leading the *salah* for three nights and four books of *sihah sitta* carry the Hadith. Why do the Ahl-Hadith not abide by these Ahadith? Why do they offer *salah* with the congregation all the month? If they present this Hadith as evidence of *taraweeh* then the Prophet ﷺ had offered the prayers past midnight why do they offer it in the first part of the night?

HADITH: {Sayyidina Abu Zarr رضی اللہ عنہ said, "We kept fast with the Prophet ﷺ but he did not lead us in *salah* (taraweeh) until seven days remained in the month (Ramadan). So, he stood up with us (in prayer) until one-third night was over. Then, he did not stand up the next night but stood up on the fifth night (meaning skipping one night, he stood up with us in prayer when five days remained in the month) until half the night had passed We said, 'O Messenger of Allah! Perhaps you had led us in the remaining night too in prayer.' He said, He who stands with the *imam* until he finished the *salah*, it is recorded that he stood all night in *salah*. Then he did not offer *salah* (and the next night, he again skipped *salah*.) When three days remained, that night, he called his household members also and he stood so long with us that we feared we might miss the *falah* (*predawn meal*)." The narrator said that he asked Abu Zarr رضی اللہ عنہ what *falah* was and he said that it meant *sahr* (the predawn meal before commencing the fast). The Hadith is Hasan Saheeh.

(*Tirmizi. Abu Dawood. Nasa i.*)

This Hadith proves that the Prophet ﷺ led the Companions رضی اللہ عنہ in *taraweeh salah* for three nights in Ramadan but he skipped every alternate night. The Hadith is corroborated by three books of *siha sittah*. Why do the *Ahl-Hadith* not act on this Hadith? Why do they offer *taraweeh* for the full month every year?

None of the Companions رضی اللہ عنہم who prayed the *taraweeh* with the Prophet ﷺ for three nights say that they offered this many or that many *raka-at tara weeh* for three nights. If the Companions رضی اللہ عنہ

did not say how many *raka-at* they offered, how did the Ahl-Hadith decide on eight *raka-at*, and which *saheeh* Hadith they had before them?

If they really are Ahl-Hadith and wish to conduct themselves on authentic Ahadith then they should abide by the Hadith of Sayyidah Ayshah رضی اللہ عنہا one year and offer *taraweeh* only three nights after midnight and next year by the Hadith of Abu Zarr رضی اللہ عنہ and pray *taraweeh* in the last week of Ramadan on three alternate nights, and one year they should not at all pray *taraweeh* with the congregation. In this way, they will conduct themselves on every Hadith.

HADITH: {It is narrated by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "If anyone offers *salah* of the night in Ramadan being faithful and expecting a reward then his past sins are forgiven." Zuhri رحمۃ اللہ علیہ said that this was the situation until the Prophet ﷺ died and it continued during the times of Sayyidina Abu Bakr رضی اللہ عنہ and early days of Sayyidina Umar رضی اللہ عنہ. Zuhri رحمۃ اللہ علیہ reported from Urwah ibn Zubayr رضی اللہ عنہ who from Abdur Rahman ibn Abdul Qari رضی اللہ عنہ that one night in Ramadan he went to the mosque with Sayyidina Umar رضی اللہ عنہ and found the people had formed different congregations; while someone prayed all alone, some had a few with them. Sayyidina Umar رضی اللہ عنہ said, "I feel that if they are collected with one reciter it would be better." Then he put his idea into practice and made everyone offer *salah* behind Ubayy ibn Ka-b رضی اللہ عنہ. Then another night he again went to the mosque with Sayyidina Umar رضی اللہ عنہ and found people offering *salah* with their reciter. Sayyidina Umar رضی اللہ عنہ said, "This is a good innovation, but what you miss through sleeping is more excellent than what you are getting up for." He meant the last part of the night while the people worshipped during the first part of the night.} *(Bukhari, Muwatta Imam Maalik, Mishkat, Mazahir ul Haq.)*

While this Hadith is evidence that *taraweeh* was offered in a congregational form in the times of Umar رضی اللہ عنہ, the number of *raka-at* are not mentioned.

The Prophet ﷺ did not lead the *taraweeh salah* for fear that it might be made *fard* for the *ummah*. With the death of the Prophet ﷺ, there no longer was the possibility that it would be made *fard* so Sayyidina Umar رضی اللہ عنہ began *taraweeh* in a congregational form with *witr*.

The Hadith of Sayyidah Ayshah رضی اللہ عنہا also does not specify the number of *raka-at* as also the Hadith of Abu Zarr رضی اللہ عنہ and the version of Zuhri رحمۃ اللہ علیہ. One wonders which Hadith of *sihah sittah*

has prompted the Ahl-Hadith to specify eight *raka-at* for *taraweeh.*

If they have no Hadith from the *sihah sittah* to authorise eight *raka-at* for *taraweeh* what makes them object to the twenty *raka-at taraweeh*?

The word *bid-ah* (innovation) in this Hadith has confused those who are involved in innovative (*bid ah*) practices. They bave introduced more *bid-ah* on this basis and claim that they have brought good innovation which meets approval of Allah. But such deduction is unlawful because it is against the Quran and Hadith. We will discuss *bid-ah* in detail later on, Insha Allah.

We have the Ahadith about following the Companions رضی اللہ عنہم. The Prophet ﷺ had said, "Hold fast to my *sunnah* and the *sunnah* of my Companions رضی اللہ عنہم." The Quran has also said that if anyone follows these people in their practical life will be forgiven. The Quran says:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ، رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّلَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ، ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

And the foremost, the first of the *Muhajireen* and the *Ansar*, and those who followed them in good-doing Allah is pleased with them, and they are pleased with Him; and He has prepared for them Gardens underneath which rivers flow, there in they shall abide for ever. That is a mighty triumph. (At Tawbah, 9:100)

HADITH: {It is narrated by Sayyidina Irbad ibn Sariyah رضی اللہ عنہ that the Prophet ﷺ said, "Those of you who live will find great disagreement. So, avoid new things because that is the wrong path. Those of you who find that time must hold fast to my *sunnah* and the *sunnah* of the rightly guided Khalifahs. O men! Hold this *sunnah* hard with the teeth!"} (*abridged*) (*Tirmizi, Mishkat, Mazahir ul Haq*)

As for *taraweeh*, it seems that the number of *raka-at* continued to be unspecified in the times of the Prophet ﷺ, Sayyidina Abu Bakr رضی اللہ عنہ and initial days of Sayyidina Umar رضی اللہ عنہ. Everyone offered as many *raka-at* as he chose because the Prophet ﷺ had only asked them to offer as many *raka-at* as they could and the Companions رضی اللہ عنہم engaged in worship to the best of their abilities. Besides, *taraweeh* was not observed in congregational form regularly for the whole month in the

times of the Prophet ﷺ or Abu Bakr رضی الله عنه. It came to be observed regularly from the times of Umar رضی الله عنه and is carried out till today by all the Muslims throughout the world whether they offer twenty *raka-at* or eight.

The Ahl-Hadith announce every year in Ramadan that they would reward anyone who proves the twenty *raka-at taraweeh* through Ahadith.

HADITH: {Sayyidina Abdullah ibn Abbas رضی الله عنه said that the Prophet ﷺ offered twenty *raka-at salah* in Ramadan without congregation.} *(Kitab us-Sunan al-Kubra, Bayhaqi v2 p296)*

HADITH: {Sayyidina Abdullah ibn Abbas رضی الله عنه related that the Prophet ﷺ used to offer in Ramadan twenty *raka-at* and the *witr* too.}

(*Muwatta Imam Muhammd* has on p411 in the marginal notes from *Ibn Abu Shaybah, Abd ibn Hmayd Baghawi, Bayhaqi, Tabarani*)

HADITH: {Sayyidina Miqsam رحمة الله عليه has said that Sayyidina Ibn Abbas رضی الله عنه said that the Prophet ﷺ used to pray twenty *raka-at* and *witr* in Ramadan. *(Musannaf Ibn Abu Shaybah.)*

Sayyidina Abdullah ibn Abbas رضی الله عنه was the nephew of Sayyidah Maymoonah رضی الله عنها one of the holy wives of the Prophet ﷺ. Therefore, she did not observe the veil in his presence and he often stayed overnight at their house, so, was more aware of the Prophet's nightly worship than anyone else. Besides, he was inquisitive, too, to know how the Prophet ﷺ spent his nights in worship and he is the person who was authorised to issue edicts (*fatwa*) in the times of the Prophet ﷺ too.

Having provided evidence, we know that these reports are not from the *sihah sittah* but then we would like to be told of the Hadith in *sihah sittah* sanctioning eight *raka-at taraweeh*.

HADITH: {It is reported by Sayyidina Sa-ib ibn Yazeed رضی الله عنه Sayyidina Umar رضی الله عنه had instructed Ubayy ibn Ka-b رضی الله عنه and Tameem Dari رضی الله عنه to lead people through eleven *raka-at*. The reciter used to recite *surah* comprising more than a hundred verses so that they (the worshippers) tired of the length of standing and took support of a staff. They finished the *salah* and returned as it was nearly time for *fajr*.} *(Muwatta Imam Maalik. Kitab us Sunan)*

However, it is not clear from this Hadith whether these instructions applied for a day or for ever, for the *taraweeh*. On what basis have the Ahl-Hadith decided to offer eight *raka-at taraweeh*?

HADITH: {It is reported by Sa-i-b ibn Yazeed رضی اللہ عنہ that Sayyidina Umar رضی اللہ عنہ had appointed Ubayy ibn Ka-b رضی اللہ عنہ and Tameem Dari رضی اللہ عنہ to lead the Companious رضی اللہ عنہ and the *tabi-een* رحمۃ اللہ علیہ in twenty *raka-at taraweeh* prayers and one *raka-ah witr* in the month of Ramadan. They recited *surahs* of two hundred verses and (the worshippers) returned a little before dawn.}

(*Musannat Abdur Razzaq ibn Humam.*)

HADITH: {It is stated in another version that Sa-i-b ibn Yazeed رضی اللہ عنہ said, "We offered *taraweeh* in the days of Umar's رضی اللہ عنہ *Khilafat* and returned a little before dawn and twenty three *raka-at taraweeh* was observed (twenty taraweeh and three *witr*)."}

(*Musannaf Abdur Razzaq ibn Humam.*)

Which of these reports of Sa-i-b ibn Yazeed رضی اللہ عنہ should be followed, the one about eleven *raka-at* or the one about twenty three *raka-at*? In the Hadith about eleven *raka-at* there is no reference to *taraweeh* or to Ramadan. While the other mentions Ramadan as well as *taraweeh* and it is confirmed by many other reports too.

The Prophet ﷺ observed *taraweeh* in a congregational form on only three days of the month. It is proved by authentic Ahadith too and he Prophet ﷺ neither observed the congregation for the whole month nor commanded it. It was observed and commanded by Sayyidina Umar رضی اللہ عنہ. Then why do the Ahl-Hadith conduct themselves on the command of Umar رضی اللہ عنہ at the exclusion of authentic Ahadith? If we cite books other than the *sihah sittah*,they say that it is *bid-ah* but in this case they too cite those books which are not *sihah sittah* and call it *sunnah*, how then is it proper?

HADITH: Sayyidina Kab ibn Amr Yamani رضی اللہ عنہ said that the Prophet ﷺ performed the *masah* * of the neck after the *masah* of the head. (*Sharah of Kabiri Muniyat ul Musalli. Sharah Niqayah.*)

The above Hadith is cited on the authority of Tabarani but the Ahl-Hadith call it *bid-ah* but if they act on someone's direction they call it *sunnah*. The Hanafi regard the Masah of the neck as *mustahabb* but the Ahl-Hadith call it *bid-ah* although there is evidence in Hadith for the *masah* of the neck.

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* *Masah* is wiping with wet hands in ablution. The head and neck are wiped.

"The *masah* of the neck in ablution is *mustahabb* and is done with the back of the hands." (*Fatawa Alamgiri*)

It is reported in *Muwatta* Imam Maalik and Bayhaqi that: Sa-ib ibn Yazeed رضی اللہ عنہ said that Sayyidina Umar رضی اللہ عنہ gave orders to offer eleven and the Ahl-Hadith accept that as *sunnah Muwakkadah* but they do not accept the Hadith in Muslim and Abu Dawood which Abdullah ibn Abbas رضی اللہ عنہ narrated on the authority of Sayyidina Umar رضی اللہ عنہ that three pronouncements of divorce in one sitting amount to three (not one).

HADITH: {Sayyidina Abdullah ibn Abbas رضی اللہ عنہ said that in the times of the Prophet ﷺ and Sayyidina Abu Bakr رضی اللہ عنہ and for two years of Sayyidina Umar's رضی اللہ عنہ Khilafah three simultaneous pronouncements of divorce were regarded as one. Then Umar رضی اللہ عنہ said, "That in which people should have tarried, they make haste (that is, divorce should have been given after every menstruation but they give it at once), so why not enforce it?" Hence, he enforced it (that is, he ruled that three pronouncements at one time took effect as three separate pronouncements)}. (*Muslim. Abu Dawood.*)

However, the Companions رضی اللہ عنہ did not ever object to his ruling. Can we imagine that Sayyidina Umar رضی اللہ عنہ acted against the *sunnah* and all the Companions رضی اللہ عنہ did not demur? He is the man whose truthfulness and love for Truth the Quran has confirmed.

HADITH: {Sayyidina Aamir Sha-bi رضی اللہ عنہ said that he asked Sayyidah Fatimah رضی اللہ عنہا daughter of Qays to relate to him the story of her divorce. She said, "When my husband was proceeding to Yaman he divorced me with three pronouncements in one sitting and the prophet ﷺ held it lawful."} (*Ibn Majah. Tirmizi.*)

HADITH: {Sayyidh Fatimah رضی اللہ عنہا daughter of Qays said that she went to the Prophet ﷺ and said to him, "I am the daughter of the family of Khalid and wife of so-and-so who has sent to me word of divorce and I ask his people for provision and place of lodging but they deny it to me." The men of the husband said, "O Messenger of Allah! Her husband has sent her three divorces." The Prophet ﷺ said, "Provision and living accomodation are given to the woman to whom a man can rerturn. (He cannot do that after three pronouncements,) so she will not get provision."} (Nasa-i).

HADITH: {It is reported by Sayyidah Fatimah رضی اللہ عنہا ibn atu Qays that the Prophet ﷺ said. "The woman who has been given three

divorces will not get from her husband living accomodation and provision.} (Nasa-i)

If a man has to divorce his wife, he should give it for the *iddah* (waiting period), that is, he should not give three divorces at one time and become separated with her for ever. Rather, he must give one divorce, or, at most, two and wait upto the *iddah* so that there is always a possibility of returning to her until the period of *iddah*. If anyone gives three divorces that will amount to (mimerically) three and the woman will no more be lawful to him.

HADITH: {Sayyidina Mahmood ibn Labeed رضی اللہ عنہ has reported that the Prophet ﷺ was informed that a man divorced his wife with three simultaneous pronouncements. On hearing that the Prophet ﷺ got up on his feet and said in anger, "Is the Book of Allah being played with while I am still among you?" A man got up and said, "O Messenger of Allah, shall I kill him?"} (*Nasa-i, Mishkat,* Mazahir ul Haq)

Imam Abu Hanifah رحمۃ اللہ علیہ regards it as unlawful and *bid-ah* to pronounce divorce three times at once and the same conclusion is derived from this Hadith. The Prophet ﷺ did not get angry except when a sin was committed. According to Imam Shafiee رحمۃ اللہ علیہ it is contrary to the preferred course to give three divorces together. The advantage of (three) divorces at intervals is that Allah might cause the husband to relent and he may take her back. And the *ulama* have condemned him who says to his wife, "Three divorces to you." Maalik رحمۃ اللہ علیہ Shafiee رحمۃ اللہ علیہ, Abu Hanifah رحمۃ اللہ علیہ and Ahmad رحمۃ اللہ علیہ and a majority of the *ulama* say that this statement amounts to three divorces. (*Mazahir ul Haq*)

If a man gives three divorces at one time out of ignorance or in anger then the three would be valid and the woman would no more be lawful to him and he will be a sinner for not seizing an opportunity afforded to him by Allah. This why the Prophet ﷺ became angry and if they were not three divorces but one then he would not have been angry.

HADITH: {Maalik رحمۃ اللہ علیہ said that he learnt of a man having said to Abdullah ibn Abbas رضی اللہ عنہ, "I have given my wife a hundred divorces. What judgement do you pass about that?" He said, "Your three divorces have taken effect and your wife is separated from you And, you have made a joke of the verses of Allah with the ninety-seven divorces."}

(*Mishkat. Mazahir ul Haq*)

HADITH: {It is reported that if anyone brought such a question of

divorce before Sayyidina Abdullah ibn Umar رضی اللہ عنہ, he would say, "If you have given your wife one or two divorces then the Prophet ﷺ has given me this command (that you can take her back) but if you have given her three divorces then the woman is unlawful to you and you have dis obeyed the command of Allah in this regard."} (*Muslim*)

Sayyidina Ibn Umar رضی اللہ عنہ and Sayyidina Ibn Abbas رضی اللہ عنہ were more elevated in rank than Sayyidina Saib ibn Yazeed رضی اللہ عنہ because of their knowledge and neaness to the Prophet ﷺ. And the rank of Muslim and of Abu Dawood is certainly higher than *Muwatta Imam Maalik* and *Bayhaqi*.Then what justification is there to accept Sa-ib's رضی اللہ عنہ version in *Muwatta Imam Maalik* and *Bayhaqi* about the eleven *raka-at* and rejct Ibn Umar's رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ in *Muslim* and *Abu Dawood* about the three divorces. It is sheer stubborness.

Sayyidina Umar ibn al-Khattab رضی اللہ عنہ, Abdullah ibn Umar رضی اللہ عنہ and Abdullah Ibn Abbas رضی اللہ عنہ are the three people who were authorised to issue *fatwa* in time of the Prophet ﷺ too.

It is strange that when the Ahl-Hadith themselves act on the sayings and deeds of Umar رضی اللہ عنہ it becomes *sunnah* in their eyes but if we do that then it is *bid-ah*.

There is no Hadith other than a saying of Sayyidina Umar رضی اللہ عنہ about eight *raka-at* of *taraweeh* which they observe the full month every year round. But, the second *azan* on Friday which was initiated in the times of Sayyidina Uthman رضی اللہ عنہ and is being given since then even in Madinah and Makkah and followed by all four schools of thought is not recognised by the Ahl Hadith.

The sequence of the surahs (chapters) of the Quran is also the work of Sayyidina Uthman رضی اللہ عنہ which the Ahl Hadith recognise although there is no Hadith to support it, but they reject the second *azan* on Friday which was also initiated by Sayyidina Uthman رضی اللہ عنہ. How do they justify their conduct in accepting something without demanding a Hadith and rejecting another thing for want of a supporting Hadith?

If they are justified in demanding a Hadith to confirm twenty *raka-at* of *taraweeh* which the Companions رضی اللہ عنہ and a concensus of the *ummah* have always practiced then why do they not demand a similar confirmation for arranging the chapters of the Quran in the current sequence?

The Ahl Hadith demand a Hadith for everything but the parts of the Quran, the diatrical marks and the sequence of the chapters of the Quran were concluded after the death off the Prophet ﷺ in the times of Uthman رضی اللہ عنہ while the diatrical marks were placed by Hajjaj ibn Yusuf. There is no Hadith to support these things. How is that they accept these arrangements without a supporting Hadith?

They should answer our questions with references to Hadith, not intellectual arguments for they do not subscribe to *taqleed*. And they should not cite books of *fiqh* for they do recognise them.

We, the Ahl Taqleed, accept what our elders have explained to us but you always demand a Hadith in confirmation so explain to us all your action through Ahadith.

"If we get an authentic Hadith and the Hanafi *mazhab* is contrary to it then the Hadith will be followed and that will become the *mazahab*. That does not cast one out of the Hanafi school because Imam Abu Hanifah رحمۃ اللہ علیہ has stated that if a *saheeh Hadith* is found then that is my mazhab." *(Fatawa Alamgiri.)*

The Ahl-Hadith have regarded as *sunnah muwakkadah* the eleven *raka-at* narrated in *muwatta* Imam Maalik and Bayhaqi by Sa-ib ibn Yazeed رضی اللہ عنہ on the authority of Sayyidina Umar رضی اللہ عنہ. In the same books there is another narration by Yazeed ibn Ruman رحمۃ اللہ علیہ that in the times of Sayyidina Umar رضی اللہ عنہ, twenty three *raka-at* were offered in Ramadan, twenty of *taraweeh* and three *witr*, and the *ulama* observe it but the Ahl Hadith call it *bid-ah* or object to it.

(chapter on Ramadan #224)

"Imam Maalik رحمۃ اللہ علیہ has transmitted from Yazeed ibn Ruman رحمۃ اللہ علیہ that people offered twenty-three *raka-at* in Ramadan in the time of Sayyidina Umar رضی اللہ عنہ.

(Muwatta Imam Maalik. Kitab us Sunan al-Kubra Bayhaqi)

Twenty of them make up *taraweeh* and three *witr* which is offered with the congregation in Ramadan. During the remaining eleven years, *witr* is not observed in congregational form.

HADITH: {Sayyidina Ubayy ibn Ka-b رضی اللہ عنہ said that Sayyidina Umar رضی اللہ عنہ instructed him to lead the people in prayer of *taraweeh* in the month of Ramadan. He also told him that people fasted in the day and are not familiar with recital of the Quran and if he recited to them the Quran in the nights of Ramadan then it would be better. Ubayy ibn Ka-b رضی اللہ عنہ said, "O Ameer ul-Mumineen! It is something

that was not done before."Sayyidina Umar رضی اللہ عنہ said, "Yes, I know that, but that deed will be very good. " Then Ubayy ibn Ka-b رضی اللہ عنہ led the men in twenty *raka-at taraweeh*.} (*Kanz ul Ummal*)

HADITH: {Yazeed ibn Khaseefah رحمۃ اللہ علیہ said that in the era of Sayyidina Umar ibn Khattab رضی اللہ عنہ they offered twenty *raka-at taraweeh* in Ramadan, the *surahs* being about two hundred verses in length and in the times of Sayyidina Uthman رضی اللہ عنہ they supported themselves on staff because of the length of the recital.}

(*Kitab us Sunan*, Bayhaqi.)

Sayyidina Ali رضی اللہ عنہ summoned the reciters in Ramadan and ordered them that one of them should lead men through twenty *raka-at*. (*Bayhaqi.*)

Shutayr ibn Shakal رحمۃ اللہ علیہ, a supporter of Sayyidina Ali رضی اللہ عنہ, led men in Ramadan through twenty *raka-at taraweeh* and three *raka-at witr*. (*Bayhaqi.*)

Abu al Hasanat رحمۃ اللہ علیہ said that Sayyidina Ali ibn Abu Talib رضی اللہ عنہ instructed a man to lead worshippers through twenty *raka-at taraweeh* in five's. * (*Bayhaqi.*)

It is reported by Zayd ibn Ali رحمۃ اللہ علیہ on the authority of his father Zayn ul Aabideen رضی اللہ عنہ who from his father Imam Husayn رضی اللہ عنہ who from his father Sayyidina Ali ibn Abu Talib رضی اللہ عنہ that Sayyidina Ali رضی اللہ عنہ had instructed the man who led in *salah* of *taraweeh* that he should lead them through twenty *raka-at* of two's and rest after every four *raka-at* so that those who are compelled may finish their needs and, those who have to, may perform ablution. He also instructed him to lead them in *witr* afrer *taraweeh*. (*Musnad Imam Zayd*)

In the times of Sayyidina Umar رضی اللہ عنہ, Ubayy ibn Ka-b رضی اللہ عنہ led men through twenty *raka-at taraweeh* and then three *raka-at witr*. (*Fatawa Alamgiri*)

Sayyidina Ali رضی اللہ عنہ summoned the reciters in Ramadan and commanded that one of them should lead men through twenty *raka-at salah*. (*Minhaj us Sunnah, Ibn Taymiyyah*)

Allamah Ibn Taymiyyah رحمۃ اللہ علیہ has reported that Sayyidina Ali رضی اللہ عنہ used to make a supplication: *O Allah! Fill the grave of Umar* رضی اللہ عنہ *with light just as he has brightened our mosques with the salah of taraweeh.* (*Marginal notes to Muwatta Imam Maalik.*)

* accounting for rest after every 4 *raka-at*.

Sayyidina Ismail ibn Abdul Malik رضی الله عنه said that Saeed ibn Jubayr رحمة الله عليه led them in *taraweeh* in Ramadan and recited to them the Quran on the reading of Uthman رضی الله عنه and Ibn Masood رضی الله عنه and he offered twenty *raka-at* in five's.

(*Musannaf Abdur Razzaq* in Humam)

Yahya ibn Saeed رحمة الله عليه said that Sayyidina Umar ibn Khattab رضی الله عنه instructed a man to lead the people through twenty *raka-at taraweeh*. (*Musannaf Ibn Abu Shaybah*.)

Nafi ibn Umar رحمة الله عليه said, "Ibn Abu Mulaykah led us in Ramadan through twenty *raka-at*." (*Musannaf Ibn Abu Shaybah*)

Hasan ibn Abdul Aziz رحمة الله عليه said that Ubayy ibn Kab رضی الله عنه led the people of Madinah in Ramadan through twenty *raka-at taraweeh* and three *raka-at witr*. (*Musannaf Ibn Abu Shaybah*.)

Abu Ishaq رحمة الله عليه said, "Harith رضی الله عنه led people through twenty *raka-at taraweeh* and three *raka-at witr* in the night of Ramadan, and in *witr* he recited the *qunoot* before going into *ruku* (bowing posture)." (*Musannaf Ibn Abu Shaybah*)

Shutayr ibn Shakal رحمة الله عليه used to lead people through twenty *raka-at taraweeh* and three *raka-at witr* in Ramadan.

(*Musannaf ibn Abu Shaybah*.)

Abu al Hasnat رحمة الله عليه said, "Sayyidina Ali رضی الله عنه instructed a man to lead people through twenty *raka-at taraweeh* in five's."

(*Musannaf ibn Abu Shaybah*)

Dawood Qays رحمة الله عليه said, "In the times of Umar ibn Abdul Aziz and of Aban ibn Uthman, I saw the people of Madinah offer twenty *raka-at taraweeh* and three *raka-at witr*." (*Musannaf Ibn Abu Shaybah*.)

Abu al Bakhtari رحمة الله عليه used to pray twenty *raka-at taraweeh* and three *witr*. (*Musannaf Ibn Abu Shaybah*)

Ata رحمة الله عليه said, "I saw the Companions رضی الله عنه and the tabi-ee رحمة الله عليه offer twenty-three *raka-at taraweeh* with *witr* in Ramadan." (*Musannaf Ibn Abu Shaybah*)

Saeed ibn Ubayd رحمة الله عليه said that Ali ibn Rabi-ah رحمة الله عليه led the people in Ramadan through five *tarweehah* (twenty *raka-at*) *taraweeh* and three *witr*. (*Musannaf Ibn Abu Shaybah*.)

HADITH: {Abu al-Hasanat رحمة الله عليه said that Sayyidina Ali رضی الله عنه instructed a man to lead the men in Ramadan through five

tarweehat making up twenty *raka-at.* (*Kanz ul Ummal*)

We invite the Ahl Hadith to send us Ahadith in which it is mentioned clearly that the Prophet ﷺ offered eight *raka-at taraweeh* and three *witr* with the congregation or individually, and after him Sayyidina Umar رضی اللہ عنہ, Sayyidina Uthaman رضی اللہ عنہ and Sayyidina Ali رضی اللہ عنہ may have continued his example. The reports must be by different narrators and the message must be very clear as the figure twenty is clear. The *ahadith* may be from *sihah sittah* or any other source.

We have evidence of twenty *raka-at taraweeh* and three *witr* from the Prophet ﷺ and of congregation from the times of Sayyidina Umar رضی اللہ عنہ, Sayyidina Uthman رضی اللہ عنہ and Sayyidina Ali رضی اللہ عنہ. There are different narrators for those reports. This practice is in continuance till today in Madinah and Makkah and instead of abiding by it the Ahl Hadith raise objections against it.

The twenty-three *raka-at* were offered in the times of Sayyidina Umar رضی اللہ عنہ, Uthman رضی اللہ عنہ and Ali رضی اللہ عنہ and are being offered in Madinah and Makkah. Imam Abu Hanifah, Imam Maalik, Imam Shafiee and Imam Hanbal رحمۃ اللہ علیہ and their followers - numerous in number - have been observing twenty-three *raka-at* inclusive of *witr* but the Ahl Hadith who are limited in number offer eight *rakat-at.*

It is amazing that these people who offer eight *raka-at* object to those who pray twenty *raka-at* although they include the rightly guided Khalifahs and Madinans and Makkans and many ulama.

The *ulama* have different views on the *taraweeeh* in Ramadan. Some of them say that the number of *raka-at* are forty-one including *witr* and those of Madinah hold this view and also act on it. Many of the *ulama,* however, say that the number of *raka-at* is twenty because this was stated by Sayyidina Ali رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ. Imam Sufyan Thawri رحمۃ اللہ علیہ and Imam Ibn Mubarak رحمۃ اللہ علیہ subscribe to this view and Imam Shafiee رحمۃ اللہ علیہ said, "I found the people of my city, Makkah, offer twenty *raka-at.*" Imam Ahmed رحمۃ اللہ علیہ has said that there were varying reports on the issue and he had not decided which to go by. Imam Ishaq رحمۃ اللہ علیہ adopted forty one *raka-at* as was reported by Ubayy ibn Ka-b رضی اللہ عنہ. (As for the question whether they should be offered with the congregation or individually,) Imam Ibn Mubarak رحمۃ اللہ علیہ, Imam Ahmad رحمۃ اللہ علیہ and Imam Ishaq رحمۃ اللہ علیہ preferred to pray in Ramadan (*taraweeh*) with the congregation. (There is a concensus that it is *sunnah* to

offer *taraweeh* with the congregation.)

(*Tirmizi - Sharah of Hadith 721.*)

Many *ulama* have confirmed that *taraweeh* is unanimously masnoon in the sight of *ahl sunnah wal jama-at*, and of the people of the qiblah only the *Rawa fid* reject it. The four imams have specified that *taraweeh* is made up of twenty *raka-at*, *sunnah muwakkadah*, however, Imam Maalik's رحمة الله عليه preferred view is thirty-six *raka-at*. The same thing is stated in *Mughni*. Imam Maalik رحمة الله عليه is reported to have said that a Messenger of the King visited him with the request to allow them fewer *raka-at* in *taraweeh*, but he refused to allow. The Imam's student said that thirty-nine *raka-at* were observed in Madinah inclusive of three *witr*. This subject is discussed in detail in *Awjuz al Masalik*. Thirty-six *raka-at* were offered in Madinah, twenty formed *taraweeh* but between every *tarweehah* it is *mustahabb* to pause as long as it takes to offer four *raka-at* and the worshippers offered four optional *raka-at* in this rest period. This made up sixteen *raka-at* in the four intervening rest periods or pauses. Anyway, this is the *mazhab* of the Maaliki but the other three imams offer twenty *raka-at*. (*Khasail Nabawi - Shamail Tirmizi*)

Dawood ibn Qays رحمة الله عليه said that he found the Madinans offer thirty-six *raka-at* and three *raka-at* of *witr* in the times of Umar ibn Abdul Aziz رحمة الله عليه and Aban ibn Uthman رحمة الله عليه.

(*Musannaf Ibn Abu Shaybah.*)

Dawood ibn Qays رحمة الله عليه said that in the times of Aban ibn Uthaman رحمة الله عليه and Umar ibn Abdul Aziz رحمة الله عليه he saw the people of Madinah offer thirty-six *raka-at taraweeh* and three *raka-at witr* while the Makkans offfered twenty-three. (*Fath al Bari.*)

Allamah Ayni رحمة الله عليه the author of *umdah al Qari Sharah al Bukhari* has said that the people of Makkah performed the *tawaf* between every *tarweehah* with which they also offered two *raka-at salah* of *tawaf* and did not perform the *tawaf* after the fifth *taraweehah*. The people of Madinah, in their desire to equal the Makkans, offered four *raka-at* optional *salah* after every *tarweehah*, so they offered, in all, sixteen optional *raka-at* with twenty *taraweeh raka-at* (*Umadah al Qari*).

"The translator contends that the number of *raka-at* twenty of Sayyidina Umar رضى الله عنه and agreement on it of Ubayy ibn Ka-b رضى الله عنه and other Companions رضى الله عنه could not have been without a precedent from the Prophet ﷺ."

(*Ayn ul Hadayah*)

"In *taraweeh* there are five *taraweeh*, each made up of four *raka-at* with two salutations" (Meaning in two's). (*Fatawa Alamgiri*)

The twenty *raka-at* conform to the *sunnah* - sayings and deeds - of the Prophet ﷺ and of the four Khalifahs and the concensus of the Muslims. If anyone shortens that to eight then he contradicts the *sunnah* and the concensus, the least degree of that is that it is a disliked evil. This is why Hasan رحمة الله عليه has reported from Imam Abu Hanifah رحمة الله عليه that it is not allowed to neglect *taraweeh*. Sadar Shaheed رحمة الله عليه has cinfirmed it. Ayni رحمة الله عليه has said, "Twenty *raka-at* is our, Imam Shafiee's رحمة الله عليه and Imam Ahmad's رحمة الله عليه *mazhab*." Qadi رحمة الله عليه has said that it is the unanimous verdict of the *ulama*. Ibn Qudamah Hanbali رحمة الله عليه said that Sayyidina Ali رضي الله عنه directed a man and he led (the congregation) through twenty *raka-at* in Ramadan. And he said that it was like a concensus." (*Ayn al Hadayah*)

Dear Reader! There is more caution in offering twenty *raka-at*.

Shaking Hands.

HADITH: {Sayyidina Abdullah ibn Masood رضي الله عنه said, "The Messenger of Allah ﷺ taught me the *tashahhud* and shook hands with me placing my hand between both his hands."} (*Bukhari*)

"Chapter on handshake with both hands and Hammad ibn Zayd رحمة الله عليه shook hands with Abdullah ibn Mubarak رحمة الله عليه with both hands." (*Bukhari*)

Why do the Ahl Hadith not accept the Hadith on a handshake with both hands, although Imam Bukhari has created a chapter on handshake and narrated the Hadith on it? He has then created another chapter on handshake with both hands. This book is more meritorious than all books and Imam Bukhari is the most distinguished of all *muhadditheen*, so that refusing to use both hands in a handshake is stubborness.

HADITH: It is reported by Sayyidina Abdullah ibn Masood رضي الله عنه that the Prophet ﷺ took his hand between his two hands and taught him *at-tahiyat* as he had been teaching him the Quran:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۝

(*Bukhari.*)

Imam Bukhari has created a chapter on handshake and narrated the Ahadith on the subject, one of these concerns handshake with both hands. He has then created a chapter on handshake with two hands giving the names of the august personalities who shook with both hands. Here, he has persented the Hadith in the subject in detail which leaves no room for further clarification. In fact, there was no need to create a separate chapter on handshake with both hands, once he had a chapter on handshake, but Bukhari honestly wished to stress that handshake was not with one hand but with both.

This Hadith teaches the *tashahhud* as also handshake with both hands. If it was only the former then it could have been enough to place the Hadith in *salah* and not in the chapter on handshake.

We have perused books and in none of the *sihah sittah* could we find a chapter or a single Hadith on handshake with one hand. However, there are Ahadith about receiving *bay-ah* (allegiance) with one hand in the *kitab al Bay-ah. Bay-ah* is neither received everyday nor again and again while a handshake is an everyday affair and done often.

Sayyidina Abdullah ibn Masood رضی الله عنه said that the Prophet ﷺ took his hand in both his hands for a handshake. There cannot be a more clear expression of handshake with both hands.

He reported a *sunnah* of the Prophet ﷺ. The Prophet ﷺ took his hand in both his hands which means that when two people shake hands both of them have one hand of the other between their two hands. A handshake with one hand resembles non-Muslim people's custom.

HADITH: {Sayyidina Abdullah ibn Umar رضی الله عنه reported the Prophet ﷺ as saying, "He who copies a people is one of them."}

(*Mishkat. Mazahir*)

The Prophet ﷺ has disallowed strictly that any people should be imitated and almost all people of the world shake hands with one hand. Why then should we make the handshake with one hand when we are told cleary to use both hands.

Both in Madinah and Makkah, the birthplaces of the religion, two hands are used in handshake. If the Hadith of Bukhari is wrong then it means that neither did he nor all those who practice have understood the issue.

The Ahl-Hadith rely on Bukhari for the issues of reciting al-Fatihah in *salah, rafa yadayn* and *taraweeh*, but on the question of handshake they abandon Bukhari and place reliance on other books.

The four Imams and their followers in the millions use both hands in a handshake but the Ahl-Hadith use one hand only for a handshake. Why the adamancy?

Halalah حلالہ

The Quran Says:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُوْدَ اللّٰهِ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُوْنَ ۝

So if he divorces her, then she shall not be lawful to him thereafter, until she marries another husband. If he (the second husband) divorces her, there is no blame on them in returning to each other (by marriage), if they think they can maintain the limits of Allah. And these are the limits of Allah which He makes clear for a people who know. **(al-Baqarah, 2:230)**

If the second husband divorces her after marrying her and consumating the marriage then there is no sin if the first husband remarries her. It must be known, however, that the second marriage was not contracted to cheat (to fill in the legalities) but it was a genuine contact. (*Tafseer Ibn Katheer.*)

HADITH: {Sayyidah Ayshah رضی اللہ عنہا said that the wife of Rifa-ah al Qurazee came to the Prophet ﷺ and said, "I was married to Rifa-ah but he divorced me and I married Abdur Rahman ibn Zubayr but he has nothing of potency." The Prophet ﷺ asked her if she wished to go again to Rifa-ah and she said that she wished to,but he said, "No. You cannot marry Rifa-ah again till Abdur Rahman tastes your sweetness and you get pleasure from him."} (*Mishkat.*)

It is not lawful to re-marry the first husband till the second consumates the marriage. It is not enough to marry but it is also nescessary to have a sexual intercourse though a seminal effusion is not a condition. (*Mazahir ul Haq*)

HADITH: {Sayyidina Abdullah ibn Masood رضی اللہ عنہ said that the Prophet ﷺ cursed both the one who makes a woman lawful and the one who gets her made lawful. (Suppose a man divorced his wife with three

pronouncements and asks a man to marry, and divorce, her to make her lawful for him. Both of them are cursed by Allah.) (*Mishkat*)

If the man or woman declares at the time of marriage that it was contracted to make her lawful for her first husband then it is *makrooh tahreemi* (disliked to the point of being unlawful.) (*Mazahir ul Haq.*)

The Prophet ﷺ has cursed both the man who makes a woman lawful and the man who gets her made lawful so that men may not be hasty in divorcinng their wives. It is very bad to divorce, so if a man must resort to that then he should give one divorce and wait for a month before giving a second and again wait for a month. Perhaps Allah might cause them to reconcile. A man can keep his wife again after giving two divorces but if the *iddah* (waiting period) has passed then he will have to re-marry her. And, if he has pronounced three divorces simultaneously or at intervals then the woman is no longer within his grasp. She is unlawful to him and he can marry her again only after *halalah*. If he retains her then that is a sin.

Halalah is that a woman waits after divorce for three menstruations to pass. Then another man marries her and keeps her with him for a day or any length of time (less or more) and has a sexual relationship with her- without that she will not be made lawful-then he divorces her three times. She will wait at her home till three menstrual periods are over, or, if she does not experience menses then for three months and if she is pregnant until she delivers her child. Then she may re-marry her first husband. This is *halalah*.

If she is pregnant through commission of adultery then her marriage would be valid but it is not allowed to have a sexual intercourse.

It is better to let her deliver her child and pass the period of lochia before marrying her because it is very difficult for man to keep away from sexual intercourse after marriage. However, if there is a compelling reason to marry the woman then the man must not keep her with him after marriage but let her stay at her parent's house, or he may travel some where until she purifies from post childbirth bleeding. But, if the woman marries the man who is responsible for her pregnancy then they are allowed to have sexual intercourse.

A sensible man will not like that another man should have sexual intercourse with his wife before he remarries her, which is known as *halalah*. There are two aspects to *halalah*.

(1) The man has to look out for someone with a request to marry the woman and then divorce her so that she becomes lawful for him. Sometimes, such men are found who marry the woman and divorce her immediately, or they keep her at their home for a night but do not even touch her and divorce her in the morning. This is not *halalah* for which sexual intercourse is a condition. He may keep her for a month or more but does not have sexual intercourse with her, it is not *halalah*. If he divorces her after having sexual relationship with her, the *halalah* would be valid but the curse of the Prophet ﷺ would fall on both of them, the one who suggested and prepared the man to do it and the man who did it because they covenented in advance that a divorce would be effected. It may also happen that in spite of his promise the second husband does not divorce his wife - the couple may have found one another compatible - then she stays as his wife for ever. In this case, he will be guilty of breaking his promise but he will have saved himself from the curse.

(2) A man having given his wife three divorces, she passes the *iddah* and then marries another man. Later on, they do not see eye to eye and he divorces her, or he dies. After the woman passes through the *iddah*, she becomes lawful for her first husband and he may, if he likes, marry her. He will not be liable to receive the curse because he had not asked the other man to divorce her.

Sometimes, a man who is Ahl Taqleed divorces his wife three times but retains her without the process of *halalah* by becoming an Ahl Hadith because all the four schools of thought have no opening for him. He is lured by the Ahl Hadith that his wife would be lawful for him if he became an Ahl Hadith. He supposes that by changing loyalties, his ex-wife has become lawful for him. This is wrong and a devilish trick. He should realise that he had pronounced divorce while he was in the circle of *taqleed* then how can he gain anything by becoming an Ahl Hadith after the divorce? In fact, whichever side he is, once he has pronounced divorce three times, it becomes effective as we have explained in the chapter on differences between the Ahl Hadith and the four schools of thought. Whether anyone agrees with it or not, the truth does not change.

If men use their rights of divorce sensibly, they can save their family life from ruin. They will not have to repent and there will be greater opportunities to grow a cordial atmosphere. If they do separate then they may have a re-marriage, but if he uses his rights wrongly then he wrongs himself, and he will lose all the opportunities that *shari-ah* had offered

him. It is like a father giving his son three hundred rupees with authority to use as he deems correct. Now, the son may use the money gradually in three months or extrvagantly in less than a day.

HADITH: {It is reported by Syyidina Jabir رضی الله عنه that the Prophet ﷺ said: The devil places his throne on the water (ocean) and sitting on it, he commands his hosts to go and mislead men. The meanest of his army is the most extreme mishief-monger. One of those devils returns to his chief and recounts what he did but the chief devil tells him that he had not done anything extraordinary. Then, another devil comes to him and reports, "I did not cease following a man until I separated him from his wife." The chief devil makes room for him next to him and says, "you did a great job."}

A' mash رضی الله عنه said, "I think that Jabir رضی الله عنه also said that the chief devil embraces the (junior) devil on hearing what he said." *(Mishkat)*

HADITH: {Sayyidina Ibn Umar رضی الله عنه reported the Prophet ﷺ as saying, "Of the lawful things, the worst, in the sight of Allah, is divorce."} *(Mishkat)*

HADITH: {Sayyidina Thawban رضی الله عنه reported that the Prophet ﷺ said, "The woman who seeks divorce from her husband for no reason is for bidden the fragrance of Paradise."} *(Ibn Majah. Darami.)*

The Knowledge of Five Secrets

We learn from the Quran:

إِنَّ اللّٰهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللّٰهَ عَلِيمٌ خَبِيرٌ ۝

Surely the Knowledge of the Hour is with Allah alone, and He sends down the rain, and He Knows what is in the wombs. And no person Knows What he will earn tomorrow. And no person knows in what land he will die. Surely Allah is knower, Aware. (Luqman. 31:34)

HADITH: {It is repeorted by Sayyidina Ibn Umar رضی الله عنه that the Prophet ﷺ said: There are five things which no one besides Allah knows.

(1) That which is in the wombs (male or female child.)
(2) That what will happen tomorrow.
(3) When it will rain.
(4) Where one would die - in which land.
(5) And, when the Last Hour will come.

(*Bukhari Tafseer Ibn Katheer.*)

I request my readers to read this discussion carefully with a cool mind. Insha Allah, they will get all the facts and know the Truth. We have read in the Quran and the Hadith that five things are known only to Allah. In spite of that, the Prophet ﷺ had foretold many things that have happened so far and will, happen till the Last Day and many men of Allah have passed away, or are living today, or will come in future, who have told us or will tell us about things to happen.

The knowledge of the unseen is of two kinds: personal and bestowed. The personal Knowledge is what only Allah possesses and no one else has it. Only He is Knower of the unknown and no one else is *Alim ul ghayb* (*Knower of the Secrets*). As for the other kind, bestowed Knowledge it is What is taught or disclosed by Allah.

No one will describe any Prophet, or *wali* (saint), or angel as *Aalim ul ghayb*, not even the Prophet ﷺ is called *Alim ul ghayb* by anyone. The reason is that the knowledge he has is actually disclosed to him or is taught to him. Allah disclosed to him as much as was necessary at the proper time. How Allah discloses the secrets to His chosen slaves as mentioned in the Quran.

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ط اِنَّهٗ عَلِيٌّ حَكِيْمٌ ○

And it is not (vouchsafed) to a mortal that Allah should speak to him, except by revelation, or from behind a veil, or that He sends a Messenger to reveal whatsoever He will by His leave. Surely He is High, wise. (ash-Shura, 42:51)

Allah does not speak to anyone face to face, but there are three ways in which he does it.

(1) Through *ilham* which is to put a word in the heart, or show in a dream.
(2) From behind a veil which means one hears a voice but the speaker is invisible to him. It happened with Sayyidina Musa عليه السلام

when at Mount Toor he heard a voice from a tree but could not see the speaker.

(3) Through revelation which is a word from Allah brought by an angel.

The Quran Says:

تِلْكَ مِنْ اَنْبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۚ

That is of the tidings of the unseen which we reveal to you (O Prophet) -you did not know it, nor (Knew) your people before this. (Hud, 11:49)

The story of Sayyidina Nooh عليه السلام and other such happenings did not take place before the Prophet's eyes, but Allah disclosed them to him. And he related them to the people as though he had seen them happen. Until then, he had not known about them and neither did his people know. *(Tafseer Ibn Katheer)*

If He has to inform a Prophet or *wali* anything then Allah removes all obstacles from their eyes and heart and lets them see as much as He wishes them to know. The obstacles move away at Allah's command and everything appears before their eyes or heart.

HADITH: {It is reported by Sayyidina Jabir ibn Abdullah رضى الله عنه that the Prophet ﷺ said: When the Quraysh belived me (and said, "If your *mi-raj* is correct then describe to us Bayt al Maqdis"), I stood in the Hajr (Hateem) and Allah placed the Bayt al Maqdis before my eyes and I described it to them and it seemed as though I was seeing Bayt al Maqdis.} *(Tirmizi, Mishkat, Mazahir ul Haq.)*

As for revelation, it stopped with the death of the Prophet ﷺ. That leaves us with two things and Allah discloses His dear slaves whatever He chooses to disclose through these two things. But, there is no *Aalim ul Ghayb* (Knower of the unknown) except Allah.

The verse tells us that no one can speak to Allah face to face. So, did the Prophet ﷺ see Allah on the night of the *miraj* or not? Some of the Companions asserted that he did see Allah but most of them said that he did not see Him.

HADITH: {Sayyidina Abdullah ibn Abbas رضى الله عنه met Sayyidina Ka-b رضى الله عنه and having recogised him, he asked him a question which hurt him very much. Ibn Abbas رضى الله عنه said, "The Banu

Hashim have given us this news."Ka-b رضی اللہ عنہ said, "Allah divided His vision and His speech between Sayyidina Muhammad ﷺ and Sayyidina Musa علیہ السلام. He talked to Sayyidina Musa علیہ السلام twice and showed Himself to Prophet Muhammad ﷺ twice." Once Masrooq رضی اللہ عنہ went to Sayyidah Ayshah رضی اللہ عنہا and asked her "Did the Prophet ﷺ see his Lord?" She said, "You said something that made my hair stand on ends." He said, "O Mother of the Faithful! The Quran says that he saw the signs of his Lord." She said, " Where do you go? Listen, it means seeing Jibreel علیہ السلام. He tells a great lie and defames Allah who says that Muhammad saw his Lord, or that he cioncealed a saying of Allah, or that he knew anything of these five things: the time of the Last Hour, when and how much it will rain, whether the womb carries a male or a female, who will do what tomorrow, who will die where? The point is that the Prophet ﷺ had seen Jibreel علیہ السلام and he saw him twice in his true form, once near the *sidrat ul muntaha* and once in jihad. He had six hundred wings and he had covered all corners of the sky.}

(*Tafseer Ibn Katheer. Tirmizi*)

Arguments about Knowledge of the Unseen

This is about the knowledge of Sayyidina Aadam علیہ السلام and the angels about the unseen.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۭ اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُ ۝

And He taught Aadam the names of all (things), then He presented them to the angels saying, "Inform Me of the names of those, if you are truthful." They said,"Glorified are you, we have no knowledge except that which you have taught us. Surely you are the knower, the wise." He said, "O Aadam, in form them of the names of those (things), "and when he had informed them of their names, He said, "Did I not tell you that I know the secret of the heavens and the earth, and I know what you reveal and what you conceal?" *.

(al-Baqarah, 2:31-34)

* the Urdu text does not include the last phrase from "and I know..

Allah informed Sayyidina Aadam عليه السلام the names of mankind, animals, land, the ocoeans and the mountains, etc. and sent him to the angels who were there. Allah said to them, "If you are true in your argument that I should not send a vicegerent on earth then tell me the names of these things. "when the angels relised that Allah was angry with them for what they had said, they submitted, "You are Glorified. No one other than You knows the secrets. We repent and confirm that we do not know the secrets. We know only what you teach us as you taught these names to Aadam عليه السلام only." Then Allah said to Sayyidina Aadam عليه السلام that he should inform them of the names. So, he informed them and Allah reminded the angels that He had told them already that only He knew the secrets of the heaven and earth and no one else could know.

(*Tafseer Ibn Katheer*)

The angels too do not have the knowledge of the unseen as also Sayyidina Aadam عليه السلام who knew after being informed by Allah.

"The angels of the heavens too do not know what Allah intends to do on earth unless they are informed." (*Tafseer Ibn Katheer*)

In the Battle of Badr a Companion رضی الله عنه advised the Prophet ﷺ on strategic moves. Although Jibreel عليه السلام was present there, Allah sent another angel to tell the Prophet ﷺ that the Companion's tactical moves were correct. The Prophet ﷺ asked Jibreel عليه السلام if he recognised the angel and he said that he did not know all the angels in the heavens but he could say that the angel was not the devil. Then the advice was followed. (*Tafseer Ibn Katheer*)

No one can know anything unless Allah lets him know. Let us now see what knowledge Sayyidina Aadam عليه السلام had.

وَيٰۤاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ o فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ
لَهُمَا مَاوٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ
الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ o وَقَاسَمَهُمَآ
اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ o

And, O Aadam! D well you and your wife in the Garden and eat you twain there of whence you will, but come not nigh this tree lest you be of the evil doers. Then Satan whispered to the twain, to reveal to the twain which was hidden from the twain

of their shame, and he said, "Your Lord has not prevented you from this tree but that you twain should become angels, or that you twain should become of the immortals." And he swore to them both, "Surely, I am for you both a sincere adviser."

(al-Araf, 7:19-21)

The devil was thrown out of Paradise and Sayyidina Aadam عليه السلام and Sayyidah Hawwa عليه السلام were admitted to it. They were given freedom to live there as they liked, except to approach a tree. This made the devil very jealous of them and he vowed to get them to disobey Allah. So, he lured them into eating the fruit of that tree, telling them that they would turn into angels and live there for ever if they ate it.

This is the reality of bestowed knowledge. If Allah wishes anyone to know the secrets, He lets them know otherwise they know nothing. If Sayyidina Aadam عليه السلام had known that the devil was tempting him, he would never have approached the tree, but he had no knowledge of the unseen. Let us now turn to Sayyidina Ibrahim عليه السلام.

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرٰهِيمَ بِالْبُشْرٰى قَالُوا سَلٰمًا ۖ قَالَ سَلٰمٌ فَمَا لَبِثَ أَنْ جَآءَ بِعِجْلٍ حَنِيذٍ ۝ فَلَمَّا رَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلٰى قَوْمِ لُوطٍ ۝

And certainly Our Messengers came to Ibrahim with the glad tidings. They said, "Peace!" He answered, "Peace!" and made no delay to bring a roasted calf. And when he saw their hands not reaching towards it, he was suspicious of them and conceived a fear of them. They said, "Fear not; we have been sent to the people of Lut.

(Hud,11: 69-70)

The angels had came to Sayyidina Ibrahim عليه السلام in human form to tell him of the fate of the people of Sayyidina Lut عليه السلام and to give tidings of a son to him. They saluted him and he responded to their salutation. Then he presented them with food but they did not eat and he became fearful of their intentions.

(Tafseer Ibn Katheer)

He could not recognise the angels and know before hand that his wife Sayyidiah Sarah رضی الله عنها would conceive a child. because he had no knowledge of secrets.

We now see that Sayyidina Lut عليه السلام too did not have knowlage of the un seen.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ۝ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۚ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ

> And when Our Messengers came. to Lut, he was perturbed on their account and distressed for them, and he said, "This is a distressful day." And his people came to him, running towards him; and before then they had been doing evil deeds.
>
> (Hud,11: 77-78)

Sayyidina Qatadah رحمة الله عليه said that Sayyidina Lut عليه السلام was on his lands when the angels came to him in human form as his guests. He did not deny them his hospitality but, hoping that they would go away, he told them that the people were very evil, more than any other, and he repeated his words while they were walking with him. The angels were commanded by Allah not to destroy the people till the Prophet spoke of their wickedness. (*Tafseer Ibn Katheer*)

So, Sayyidina Lut عليه السلام too could not know the angels for he had no secret knowledge.

We now turn to Sayyidina Dawood عليه السلام.

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ

> And has the tiding of the disputants reached you (O Prophet)? when they scaled the sanctuary - when they entered upon Dawood, so he was frightened at them. (Suad,38: 21-22)

It is stated on the authority of Tibyan that Jibreel عليه السلام and Mika-i-l عليه السلام came to Sayyidina Dawood عليه السلام as two disputants and each had a group of angels with him. Dawood عليه السلام had set aside successive days for worship, hearing complaints, delivering sermons and attending to personal tasks. On the days of worship, he retired to an upper room and a sentry prevented people from disturbing him but the angels entered his house and reached him in the upper room. He became fearful on seeing them in his room without permission. They said to him, "Do not fear, we are disputing parties come to you for a decision.

(*Tafees Qatadah*)

Sayyidina Dawood عليه السلام could not know the angels because he had no knowledge of the unknown.

The same applies to Sayyidina Sulayman عليه السلام.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَالِيَ لَآ أَرَى الْهُدْهُدَ ، أَمْ كَانَ مِنَ الْغَآئِبِيْنَ o لَأُعَذِّبَنَّهُ عَذَابًا شَدِيْدًا أَوْلَآ اذْبَحَنَّهُ أَوْلَيَأْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ o فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ أَحَطْتُّ بِمَالَمْ تُحِطْ بِهٖ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَّقِيْنٍ o

And he reviewed the birds, then said, "How is it with me that I do not see the hoopoe, is he among the absent? I will certainly chastise him with a severe chastisement, or I shall slaughter him, or he brings me a clear explanation." But he tarried not long, then said, "I have comprehended that which you have not comprehended, and I have come to you Saba with a sure tiding."

(an-Naml,27: 20-22)

The bird, hoopoe, a member of his army was not at his place, so Sayyidina Sulayman عليه السلام asked about it. Meanwhile, it returned, saying that it had brought a news which Sayyidina Sulayman عليه السلام could not have known, a woman ruled as queen over a vast kingdom but he was unaware of it.

Sayyidina Sulayman عليه السلام was a great king and a Prophet but he could not say where the bird had gone and he did not know of a vast kingdom, all because he had no knowledge of the unknown.

It is no different about Sayyidina Yaqoob عليه السلام

وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْ لَآ اَنْ تُفَنِّدُوْنِ o

And when the caravan left (Egypt), their father said, "Surely I Perceive Yusuf's scent, if you think not that I am doting."

(Yusuf,12: 94)

Every Muslim knows that the sons of Sayyidina Yaqoob عليه السلام had separated his son, their brother, Sayyidina Yusuf عليه السلام from him. They remained separated for anything between eighteen and eighty years.

There was no one on earth as dear to Allah as Sayyidina Yaqoob علیہ السلام and he passed his days weeping for his son but could not say where he was. When Allah wished that he should know, Sayyidina Yusuf علیہ السلام sent his shirt to his father and as the caravan began its journey to kin-an, Sayyidina Yaqoob علیہ السلام told his famly members that he perceived the scent of his son, Yusuf علیہ السلام. This was the bestowed knowledge of the unseen, but the Knower of the unseen is only Allah. If Allah willed, one may know what happened in the seven heavens or deep down the earth otherwise one may not percieve what was happening around him. If Sayyidina Yaqoob علیہ السلام had knowledge of the unseen, he would not have wept for his son for years together; but he did not have knowledge of the unknown.

The story of Sayyidina Musa علیہ السلام is no different.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا ط سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ○

{(Recall) when Musa said to his household "Surely I notice a fire. I will soon bring you tiding thereof or I will bring you a flaming brand, so that you may warm yourselves."}

(an-Naml,27:7)

He thought he would bring a flaming brand but did not know that he would be commissioned as a Prophet. The Quran said:

وَأَلْقِ عَصَاكَ ط فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَّلَّىٰ مُدْبِرًا وَّلَمْ يُعَقِّبْ ط يَا مُوسَىٰ لَا تَخَفْ قف إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ○

{"And cast down your staff." So when he saw it wriggling as though it were a serpent, he turned back, retreating and did not return. (Allah then said,) "O Musa, fear not. My presence..."}

(an-Naml,27:10)

When he had gone to Mount Toor to collect the fire brand, Allah asked him to cast his staff on the ground and see that Allah can do what He pleases. When he obeyed the command, it turned into a serpent which ran fast. This caused Sayyidina Musa علیہ السلام to fear and he ran, retreating. Allah said to him that he should not fear and let him know that He had made him His Prophet. *(Tafseer Ibn Katheer.)*

Even after becoming Prophet, there was no knowlege of the unseen

with him.

قَالُوْا يٰمُوْسٰى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ○ قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ○ فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ○ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ○ وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ۚ ○

{They said, "O Musa! Either you cast, or we shall be the first to cast." He said, "Nay! Cast you down." Then behold! Their ropes and their staffs, by their sorcery, seemed to him, as though they were gliding. So Musa conceived a fear in his mind. We said, "Fear not, surely you shall be the uppermost. And cast you down what is in your right hand; it shall swallow up what they have wrought."} (Ta-Ha, 20:65-69)

When the sorcerers asked him who should begin, Prophet Musa عليه السلام said that they should be the first. They cast their ropes and staffs and they looked liked serpents to him and they covered the entire ground causing Sayyidina Musa عليه السلام to fear them lest the onlookers be impressed by them. However, Allah revealed to him that he should cast what he had in his right hand. The moment he threw his staff, it became a terrible scorpion that swallowed all the snakes around.

(*Tafseer Ibn Katheer*)

Sayyidina Musa عليه السلام became fearful because be did not have knowledge of the unknown. But, Allah informed him through revelation which was a bestowed knowledge of the unseen.

HADITH: {Sayyidina Sa'eed ibn Jubayr رضی الله عنه said to Ibn Abbas رضی الله عنه that Nawfal Bakal-i believes that the Prophet of Banu Isra-il, Musa عليه السلام and the Musa عليه السلام who met Khidr عليه السلام were not the same man. Ibn Abbas رضی الله عنه said: The enemy of Allah lies. I heard from Ubayy ibn Ka'b رضی الله عنه that he heard the Prophet ﷺ say: Once Musa stood up to speak to the Banu Isra'il and he was asked, "Who is the greatest scholar? Musa said. "I am." This brought him a word of caution from Allah because he had not traced the source of knowlege to Allah. So, Allah told him through revelation that his slave at the meeting-point of two seas was more knowledgeable than he. Musa asked how he could meet him and was told that he should take a fish in his basket and where the fish disappeared he would find that slave. So Musa went forth, Yusha ibn Noor with him and they carried a fish in the

basket. They travelled until at a rock, they rested and the fish writhed and jumped into the sea. Allah caused the water at that point to stop flowing and a sort of cave was formed there for the fish. The two woke up from sleep and were amazed to see the condition of the water but they marched ahead for the rest of the day and all the night. Musa's companion forgot to tell him of the missing fish. When in the morning Musa asked him for food commenting on their tiredness, Yusha told him that he had forgotten to mention that the fish had come out of the basket where they had rested at the rocks. The two had not experienced tiredness till the place they had been commanded to go but only after that they felt tired. Musa said that they had to go to that very place, so they retraced their steps. At the rocks, they found a man who had a blanket over him. Musa presented ***salaam*** to him and he asked, "This greeting is not exchanged at your place!" Musa identified himself and Khidr عليه السلام said, "The Musa of Banu Isra-il! Keep to the knowledge that Allah has given you and I am not acquainted with that; and I keep the knowledge that He has given me and you are not acquainted with it. Musa requested him to teach him some of the knowledge Allah had given him Khidr عليه السلام said, "You will not be patient with me and how can you be expected to be patient with what you do not know? "Musa عليه السلام said, "You will find me patient, Insha Allah, and never disobedient. "Khidr عليه السلام said that if he stayed with him, he must not ask him about anything unless he himself informed him of that. Musa agreed to that. So they walked along the shore until they found boat. Khidr asked them to take them along and they recognised him and took both of them without charging any fare. Then Khidr عليه السلام looked at a plank in the boat and removed it from its place. Musa remarked that those people had taken them without fare but he broke their boat and they might drown. Khidr عليه السلام reminded him that he had told him earlier that he could not be patient with him. Musa عليه السلام pleaded that he had made a mistake and may be forgiven.

Then, alighting from the boat, they walked along the banks when Khidr عليه السلام held the head of a boy who was playing with others and twisted it round and out of his body. Musa عليه السلام remarked, "You killed an innocent child, it is a very bad thing."Khidr عليه السلام again reminded him sternly that he could not be patient with him. Musa عليه السلام pleaded that if he asked again he should be separated and, "You have been every patient with me."

They proceeded further until they reached a village. They asked the villagers for food but they refused to entertain them. There, they found a

wall that was on the point of falling down and Khidr عليه السلام straightened it with his hands. Musa عليه السلام exclaimed that he could have demanded wages for repairing the wall from a people who had refused their hospitality. Khirdr عليه السلام announced that that was their separating point. And he explained his actions to Musa.

The boat belonged to a poor people who lived on it and he made it defective that the cruel King who took away every new boat might spare it. The boy was a disbeliever while his parents were pious and Allah would give them another son instead. The wall was of a house that belonged to orphans and there was a treasure underneath it and if the wall was left to fall down, other people would have taken away the treasure.

The Prophet ﷺ narrated the account and said: May Allah have mercy on Musa عليه السلام. If he had shown more patience then we might have known more about him. When Musa عليه السلام and Khidr عليه السلام were in the boat, a bird perched itself on the edge of the boat and took some water from the sea in its beak. Khidr said, "My knowledge and yours has not taken away from the knowlege of Allah even as much as this bird has taken water from the sea in its bead."}

(Muslim. Bukhari. Tirmizi. Tafseer Ibn Kathir.)

The account is also found in the Quran in verses 60 to 82 of *surah al Kahf.*

Sayyidina Khidr عليه السلام did not possess the knowledge that Sayyidina Musa عليه السلام had and he did not have the knowldge that Sayyidina Khidr عليه السلام possessed. And, in relation to Allah's knowledge the knowledge of the creatures is lesser than what a bird takes in its beak from the sea.

HADITH: {It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "The Banu Isra-il used to bathe in the naked (in public) and looked at each other but Musa عليه السلام used to bath in privacy. This led them to allege that nothing prevented him from having a bath with them but that he had a disease of hernia. By a coincidence, one day, Musa عليه السلام was having a bath and he had placed his clothes on a rock. The rock ran away with his garments. Musa عليه السلام ran after it saying, 'O rock, My garments!' till the Banu Isra-il saw him and exclaimed, 'By Allah, Musa is not afflicted with anything.' (The rock stopped) and Musa took his garments and struck the rock repeatedly." Abu Hurayrah رضى الله عنه said, "By Allah, the rock (still) has six or seven marks on it."}

(Bukhari. Muslim. Tirmizi.)

Sayyidina Musa عليه السلام had no knowledge of the unseen

otherwise he would not have sought knowledge from Sayyidina Khidr عليه السلام or left his garments on the rock.

We may also look at the knowledge of the *jinns*. The Quran says:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ٥

{Then, when We decreed death for him, nothing indicated them his death, except a creature of earth which devoured his staff. So when it * fell down, the Jinn saw clearly that had they known the unseen, they would not have tarried in the humiliating chastisement.} (Saba,34-14)

This is an account of the death of Sayyidina Sulayman عليه السلام on whose orders the *jinn* were busy working. He continued to stand leaning on his staff even after his death while the *jinn* though that he was alive. It is stated by Mujahid and others that he stood in that fashion for about a year till the staff was devoured by white ants. It was then that the *jinn* and men learnt of his death, and they realised that they had no knowledge of the unseen. (*Tafseer Ibn Katheer*)

Some people of India dispute about this subject and quarrel with each other on the question of knowledge if the unknown. They should realise that this kind of knowledge is not possessed by the angels, Prophets عليهم السلام, Companions رضى الله عنهم, the Imams, the *Muhadditheen*, the *walis*, or the *jinns*. And, the devils also do not have it. No one except Allah has this knowledge.

Admonitions تنبيهات

(1) The Quran says:

سَنُقْرِئُكَ فَلَا تَنسَىٰ

{We shall make you recite so that you shall not fiorget.}

(al-A'la,87:6)

Hardly the revelation to him that the Prophet ﷺ repeated the initial

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* The Urdu text says *when he fell down*, the pronoun'o directed to Sulayman عليه السلام not the staff.

words lest he forget them. So, Allah comforted him that he should listen to the words in silence and he would never forget them.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ o اِنَّ عَلَيْنَا جَمْعَهُ وَقُرْاٰنَهُ o
فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهُ o ثُمَّ اِنَّ عَلَيْنَا بَيَانَهُ o

{(O Prophet,) move not your tongue therewith to make baste with it. Surely upon Us rests the collecting there of and the recitiong thereof. So when We recite it, fo..ow the reciting thereof. And surely upon us them rests the explaining thereof.}
(al-Qiyamah,75:16-19)

In the earlier days of his mission, the Prophet ﷺ was fearful lest he forgert what Jibreel عليه السلام brought to him of the revelations. So, he tried to memorise the words just as they were revealed and Allah interrupted the message to assure him that He would keep the words in his memoryso that he never made a mistake.

وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ز وَقُلْ رَّبِّ زِدْنِىْ
عِلْمًا o

{And hasten not (O Prophet) to recite the Quran before its revelation is completed to you, and say, "My Lord! Increase me in knowkedge."}
(Ta-Ha,20:114)

He was told to listen to angel in silence and recite only after he had finished. He was also asked to make a supplication which he made and Allah gave him more knowledge than He has given to anyone else.

(2) The Quran says:

عَبَسَ وَتَوَلّٰٓى o اَنْ جَآءَهُ الْاَعْمٰى o وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى o
اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى o اَمَّا مَنِ اسْتَغْنٰى o فَاَنْتَ لَهٗ تَصَدّٰى o
وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى o وَاَمَّا مَنْ جَآءَكَ يَسْعٰى o وَهُوَ يَخْشٰى o فَاَنْتَ
عَنْهُ تَلَهّٰى o

{He frowned and turned away, because there came to him the blind man (interrupting). And what could make you realise that he might purify himself? - or that he might be admonished, so that the admonition might profit him? As for him who regards

himself self-sufficient, to him you attended. Though there is no blame on you if he purify himself not. But as for him who came to you striving earnestly, and he fears, to him you paid no heed.} (Abasa,80:1-10)

The Prophet ﷺ was once preaching to the chiefs of the Quraysh and hoped that he could win them over. Suddenly, Sayyidina Abdullah ibn Umm Maktoom رضی اللہ عنہ, an early blind Companion, came to him as he was wont to come and learn about Islam. He tried to get the Prophet 's ﷺ attention with some questions but he was engaged in important missionary work and was a little irked at the interruption. The foregiong verses were thus revealed reminding him that it did not behove him to ignore the blind man while he attended to those who were rebellious and arrogant. Since then the Prophet ﷺ showed great respect to Sayyidina Abdullah ibn Umm Maktoom رضی اللہ عنہ. (*Tafseer Ibn Katheer*)

(3) The Quran says:

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ڰ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ۝

{It is not for a Prophet to have captives unless he has given (the enemy) a sound thrashing in the land. (O Believers!) You desire the frail things of this world, but Allah desires (for you the good of) the Hereafter. And Allah is Mighty, Wise. Had it not been for an ordinance from Allah that had gone before, a mighty chastisement would have afflicted you on account of what you took.} (al-Anfal,8:67-68)

It is stated in Masnad Ahmad that the Prophet ﷺ consulted his Companions رضی اللہ عنہ about the captives of Badr. Sayyidina Umar رضی اللہ عنہ stood up and said that they should be killed. The Prophet ﷺ turned away and asked again. This time Sayyidina Abu Bakr رضی اللہ عنہ suggested that they should be forgiven and released against ransom. This brought relief to his countenance and the prisoners were released against ransom. The foregoing verses were revealed about this. (*Tafseer Ibn Katheer*)

(4) The Quran says:

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَلٰكِنْۢ بَعُدَتْ عَلَيْهِمُ

الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُونَ
أَنفُسَهُمْ ۚ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ۝

{Were it a gain near at hand, and a short journey, they would have followed you (O Prophet), but the distance was too far for them. And yet they will swear by Allah, "Had we been able, we would certainly have set out with you." They destroy their own souls, and Allah knows that surely they are liars.}(at-Tawbah,9:42)

Those people who had stayed behind in the Battle of Tabook gave various excuses for not joining the fighters. Allah has revealed to His Prophet ﷺ that they presented false excuses. If the expedition was short and close-by, promising booty then they would have joined.

(Tafseer Ibn Katheer.)

Allah Says in the Quran:

عَفَا اللَّهُ عَنكَ ۚ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَاذِبِينَ ۝ لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ۝ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ
لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ
يَتَرَدَّدُونَ ۝

{Allah forgive you! Why did you permit them (to stay behind), till it had becarne clear to you which of them spoke the truth and you had known the liars? Those who believe in Allah and the Last Day ask no leave of you that they may (stay a way) from struggling hard with their riches and their lives. And Allah is knower of the God-fearing. Only those ask leave of you who believe not in Allah and the Last Day, and whose hearts are in doubt, So in their doubt they waver.} (at-Tawbah,9:43-45)

In this verse, Allah grants His forgiveness before telling the Prophet ﷺ that he should not have permitted anyone to stay behind in the Battle of Tabook. If those people were obedient they would have presented themselves. And the disobedient would have stayed behind even if no permission was forth coming for they had resolved not to participate in the battle. The true believers can never seek permission to stay away from *jihad*. They look for opportunities to lay down their lives for Islam.

(Tafseer Ibn Katheer)

(5) The Quran says:

اِسْتَغْفِرْ لَهُمْ اَوْلَاتَسْتَغْفِرْ لَهُمْ ، اِنْ تَسْتَغْفِرْ لَهُمْ ، سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ، ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ، وَاللّٰهُ لَايَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ٥

{(O prophet) you ask forgiveness for them or you ask not forgiveness for them. Even if you ask forgiveness for them seventy times, Allah will not forgive them. This is because they disbelieved in Allah and His Messenger. And Allah guides not the transgressing people.} (at-Tawbah,9:80)

HADITH: {It is related by Sayyidina Abdullah ibn Umar رضی اللہ عنہ that when (the hypocrite) Abdullah ibn Ubayy died, his son came to the Prophet ﷺ and requested him to give him his shirt and seek forgiveness for his father. So, he gave him his shirt and told that he should let him know when the funeral was ready so that he would lead the prayers. Accordinghly, he informed the Prophet ﷺ and he prepared to lead the *salah* but Sayyidina Umar رضی اللہ عنہ prevented him, saying, "Has not Allah disallowed you to offer *salah* for the hypocrites?" He said, "I have been given the option." So, he offered the *salah*.} (*Bukhari. Muslim.*)

It is stated in *Tafseer Ibn Katheer* that Sayyidina Umar رضی اللہ عنہ held him by his garment and submitted, "O Messenger of Allah! Will you lead his funeral *salah* although Allah has disallowed you?" He said, "Listen, Allah has allowed me a choice and has said, 'Whether you seek forgiveness for them or not - even if you seek it seventy time -- Allah will not forgive them. So, I will seek forgiveness more than seventy time." Sayyidina Umar رضی اللہ عنہ pleaded, "O Messenger of Allah! He was a hypocrite." But, the Prophet ﷺ led the *salah* of *janazah*, and this verse was revealed.} (*Tafseer Ibn Katheer*)

The Quran also says:

وَلَاتُصَلِّ عَلٰى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَاتَقُمْ عَلٰى قَبْرِهٖ ، اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ٥

{And pray you never over any one of them that may die, nor stand over his grave. Surely they disbelieved in Allah and His Messenger, and they died while they were transgressors.}

(at-Tawbah.9:84)

The Prophet ﷺ is asked to dissociate from the hypocrites, not to offer their funeral prayer and not to stand over their graves to supplicate and seek forgiveness. This is a general command through the background of its revelation was the death of Abdullah ibn Ubayy Salool. After that the Prophet ﷺ never offered *salah* at any hypocrite's *janazah* nor supplicated at their graves. (*Tafseer Ibn Katheer.*)

(6) Sayyidah Ayshah رضی الله عنها said that the Prophet ﷺ used to stay with Sayyidah Zaynab ibnatu Jahsh رضی الله عنه for a long time and ate honey with her. So she and Sayyidah Hafsah رضی الله عنه agreed to say to him whenever he went to them that he smelt of *maghafeer* (a bad smelling substance), and ask him if he had eaten it. So when he went to one of them, she said as they had planned and he said, "No Rather, I have eaten honey with Zaynab رضی الله عنها. And I will never again eat it."} (The following verses were then revealed)

(*Bukhari. Mishkat.* Mazahir ul Haq. *Tafseer Ibn Katheer.*)

The Quran also says:

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۗ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

{O Prophet, why forbid you what Allah has made lawful to you, seeking to please your wires? And Allah is forgiver, Merciful.} (at-Tahreem,66:1)

Sayyidina Abdullah ibn Umar رضی الله عنه said that in the day of Uhud the Prophet ﷺ said, "O Allah! Curse Sufyan. O Allah! Curse Harith ibn Hisham. O Allah! Curse Safwan ibn Umayyah. "(The followed verse was then revealed.) (*Tirmizi.*)

The Quran also says:

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ۝
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ
يَّشَآءُ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

{Not for you is the decision whether He turns in mercy to (pardon) them or punishes them, verily, they are the wrong-doers. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He will and punishes whom He will. And Allah is Oft - Forgiving, Most

Merciful.} (Aal-Imran,3:128-129)

It is explained against the above Hadith of Tirmizi and the foregoing verse that all three of them became Muslims later on. They were good and brave Muslims.

(8) {Sayyidina Abu Hurayrah رضی الله عنه said that the Prophet ﷺ said to his uncle Abu Talib, "Say لاإله الاالله (*La ilah illAllah*, there is no God but Allah) so that I may bear witness for you on the Day of Resurrection." He said, "Were it not that the Quraysh would taimt me that I gave up the religion of my ancestors out of fear, I would have recited the ***Kalimah*** and cooled your eyes."} (Allah revealed the following words in this connection.) (*Tirmizi. Tafseer Ibn Katheer.*)

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

{Surely you cannot guide (anyone) whom you love, but Allah guides whom He will. And He knows best who are rightly guided.} (al-Qasas, 28:56)

The Prophet ﷺ is told that his responsibility is only to convey the Message of Allah and he should carry on with that. Guidance is in the hands of Allah. He guides whom He will for He knows who is deserving. (*Tafseer Ibn Katheer.*)

(9) {Sayyidina Sa'eed ibn Musayyid رضی الله عنه has narrated on the authority of his father that when Abu Talib was near death, the Prophet ﷺ went to him and found Abu Jahl ibn Hisham and Abdullah ibn Umayyah ibn Mu'ayt with him. The Prophet ﷺ said to Abu Talib, "Say لاإله الاالله and I will bear witness for you with Allah." Abu Jahl and Abdullah ibn Umayyah said, "O Abu Talib, will you turn away from the path of abdul Muttalib?" Then, the Prophet ﷺ kept asking him again and again to recite the *kalimah* and those two repeated their argument so that Abdul Muttalib's last words were that he would pursue the ways of Abdul Muttalib and he refused to recite the *Kalimah*. (Then he died) and the Messenger of Allah ﷺ said, "I will go on making *istighfar* for you till I am prevented by Allah to do so, and he did that (and the following verse was revealed). (*Bukhari. Muslim.*)

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۝

{It is not for the Prophet and those who believe to ask forgiveness for the assiciators, even though they may be near relatives after that it has become clear to them that they will be the companions of the Hell-fire.} (at-Tawbah, 9:113)

(10) In the early days of his mission when people became Muslims, the Makkans decided to consult the Jews of Madinah. They sent Nadr ibn Harith and Uqbah ibn Mu'ayt who described the Prophet ﷺ to the scholars of the Jews. They suggested to the Makkans that if he answered three questions then there was no doubt that he was a True Prophet, otherwise he was liar. They should ask him about the young men who had disappeared in earlier times, for, it was a strange tale; the man who had travelled all over the world, the extreme east and west; and the spirit. If he answered the questions they should obey him as a Prophet. Armed with these questions, the Quraysh met the Prophet ﷺ and put him the three questions. He told them that they should come the next day for the answers, but forgot to say *Insha Allah* (if Allah wills) so that he received no revelation for fifteen days. The Makkans were overjoyed at the situation and he was doubly grieved -- at the cessation of revelation and at not being able to reply to the questions. Then Jibreel عليه السلام came to him with *surah al-Kahf* and he was reminded that he should have said Insha Allah. The stories of the young men and the traveller to the east and west revealed. * (*Tafseer Ibn Katheer.*)

The Prophet ﷺ had forgotten to say *Insha Allah* so that he ceased to receive revelation for fifteen days and there was a great rejoicing in Makkah for that. If he possessed knowledge of the unseen, he would not had to face this situation and he would not have forgotten to say *Insha Allah*. The following verses were revealed:

وَلَا تَقُولَنَّ لِشَايْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۝ إِلَّا أَنْ يَشَاءَ اللَّهُ

{And say not of anything, "I am going to do that tomorrow, except (by adding) "if Allah will!"} (al-Kahf, 18:23-24)

The foregoing discussion makes it amply clear that no one other than Allah has full anthority or knowledge of the unseen. The knowledge of the unseen is to know them without anyone disclosing them. This is an attribute of Allah. As for the knowledge of unseen which Allah discloses to anyone that is called اطلاع على الغيب (*itla'-alalghayib*) or bestowed knowledge. So, in fact everything that the Prophet ﷺ was told, of things to happen, no longer remained unknown. Rather, what he

* The question about the spirit was answered in surah al-Isra, 17:85.

has not been told is *unseen* and *unknown* (ghayb).

The Prophet's ﷺ Knowledge Of The Unseen

It is very essential that a discussion on this subject should be read with a cool mind. We have seen already, beginning with Sayyidina Aadam, عليه اسلام, that no Prophet, no angel, no *wali* had or has knowledge of the unseen. They only have a best owed knowledge from Allah who alone is *Aalim ul Ghayb* (knower of the unknown). It is our firm belief and conviction that the Prophet ﷺ was bestowed by Allah more knowledge and honour than all His creatures on earth or in the heavens. The Prophet ﷺ is the greatest being and has the highest rank after Allah, but only Allah is *Aalim ul Ghayb* (knower of the unknown). The Quran says:

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ السُّوْٓءُ ۚ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

{(Say:) Had I knowledge of the Unseen, I would have multiplied all good, and evil would not have touched me, I am but a warner and a bearer of glad tidings to a people who believe.} (al-A'raf, 7:188)

Allah has asked His Prophet ﷺ to say very clearly, "I have no knowledge what soever of the unknown and I know only what Allah informs me. If I had known the unseen, I would have collected much good for myself." (*Tafseer Ibn Katheer*)

Here are some Ahadith which show that one cannot known anythings if Allah does not inform.

HADITH: {Sayyidah Ayshah رضی الله عنه said that the revelation that the Prophet ﷺ first received was in the form of dreams. Every dream he saw was bright like the light of dawn. Then, he was given love of solitude and he would stay alone in the cave of Hira where he observed *tahannuth* (worship for a number of nights in succession) without returning to his family, and he took provisions for that purpose. When that was exhausted he would return to (Sayyidah) Khadijah رضی الله عنها and take back as much provision again, till he received the *wahy* when he was in the cave of Hira. An angel from Allah came to him and said, "Recite", and he said, "I am unread." The Prophet ﷺ said, "The angel then held me and pressed me hard till I was in pain when he let me off.

He again said, 'Recite' and I said that I was unread and he took hold of me again; and (again) the third time too he pressed me hard and said اقرأ باسم ربك ***{Recite in the name of your Lord Who has created (every thing), created man from a clot of blood. Recite and your Lord is Most Bountiful...}***." This caused the Prophet's ﷺ heart to tremble and he came to Sayyidah Khadijah رضی اللہ عنہ and said, "Wrap me up" They put a blanket over him. When the fear was gone, he related what had happened to Sayyidah Khadijah رضی اللہ عنہا and said, "Surely, I fear for my life." She said, "By Allah! He will never cause you anxiety. Surely, you look after relatives and help others for Allah's sake."She then took him to Waraqah ibn Nawfal (her paternal cousin) who had become a Christian in the days of Ignorance and wrote books in Hebrew and wrote the Injeel in Hebrew as much as Allah wished. He was very old and had lost his eye-sight. She said to him, "O my brother! See what your nephew has to say," and he asked, "Nephew, what is it that you see?" The Prophet ﷺ described to him whatever he had seen. Waraqah remarked, "He is the angel whom Allah had sent to Sayyidina Musa علیہ السلام. Would that I should be alive when your people expel you (from Makkah)." The Prophet ﷺ asked in surprise, "Will they drive me out?" Waraqah said, "Yes, Whoever spoke as you will has always been antagonised, and if I see your days as Prophet, I will help you very strongly." But, he died very few days after that, and revelation too was suspended for a few days.} *(Bukhari)*

The Quran Says:

يٰٓاَيُّهَا الْمُدَّثِّرُ ○ قُمْ فَاَنْذِرْ ○ وَرَبَّكَ فَكَبِّرْ ○

{O you enwrapped in your mantle, arise and warn! And your Lord do magnify.} (al-Muddaththir, 74:1-3)

These were the anxieties the Prophet ﷺ faced at the time he was commissioned. If he had the knowledge of the unseen, he certainly would not have enwrapped himself in mantle, or felt fear, or consulted Waraqah. We now relate Ahadith of post - Prophethood times.

HADITH: {Sayyidina Anas ibn Maalik رضی اللہ عنہ said that when the Battle of Mootah was being fought, the Prophet ﷺ told them one day, "Zayd رضی اللہ عنہ took the standard and is Martyred. Ja-far رضی اللہ عنہ has taken it and he is martyred and Abdullah ibn Rawahah رضی اللہ عنہ has held it and has been martyred." His eyes were full of tears that dropped down. "Now, Khalid ibn waleed, though not a chief, has taken the flag and the battle is won through him."} *(Bukhari)*

This is an example of bestowed knowledge. The prophet ﷺ disclosed the progress of the war from Madinah hundreds of miles away

from the battle field. But there is also an example of lack of knowledge in the next Hadith.

HADITH: {It is related by Sayyidina Anas ibn Maalik رضی الله عنه that they were with the Prophet ﷺ while returning from Usfan and he was riding his she - camel. Sayyidah Safiyah رضی الله عنها ibnatu Huyayy was seated behind him. The camel slipped and both of them fell down (from it). Abu Talhah رضی الله عنه jumped down quickly from his camel and said, " O Messenger of Allah! Ransom Me! (Have you hurt yourself?)" He said, "See to the woman." Abu Talhah رضی الله عنه put a piece of cloth on his face and went to Sayyidah Saffiyah رضی الله عنها and threw a sheet of cloth over her and re-arranged the beast. Then both of them Mounted it.}

(*Bukhari*)

Naturally, if the Prophet ﷺ had knowledge of the unseen, he would have know that the she-camel would slip and alighted from it, or checked it so that it did not slip. But that knowledge is only with Allah.

HADITH: {Sayyidina Anas ibn Maalik رضی الله عنه said that one day as the sun declined Prophet ﷺ Came out and offered the *Salah* of *zuhr* and stood up on the pulpit and mentioned the *qiyamah*, Saying, "Great things would happen then." He then said," If anyone wishes to ask something, he may ask. What you ask Me, I will tell you as long as I am here at this place." The people cried very much and he repeated what he had said, "Ask me!" Abdullah ibn Huzayfah Sahmee رضی الله عنه got up and asked, "Who is my father?" He said, "Huzayfah," and repeatedly said, "Ask me." So, Umar رضی الله عنه sat down on his knees and said, "We are pleased with Allah who is our Lord, and with Islam that is our religion, and with Muhammad who is our Prophet." At that he quitened down and then said,"Paradise and Hell are brought before Me in the corner of this wall -- what a beautiful thing and what a dreadful place, never before seen!"} (*Bukhari*)

The Prophet ﷺ told his Companions that they could ask him as long as he was at that place, not whenever they liked. This is bestowed knowledge.

HADITH: {It is narrated by Sayyidina Zayd ibn Arqam رضی الله عنه that they were engaged in a battle. He heard Abdullah ibn Ubayy say, "Do not give Charity to the Companions of the Prophet and they will forsake him. The honourable will drive away the dishonourable." Zayd related what he had heard to his uncle or Sayyidina Umar رضی الله عنه who related it to the Prophet ﷺ who summoned Zayd رضی الله عنه and he repeated whatever he had heard. The Prophet ﷺ sent someone to

Abdullah ibn Ubayy (to find out if he had said that). They swore that they had not spoken those words. The Prophet ﷺ called Zayd رضی الله عنه a liar and believed in what they said. Zayd رضی الله عنه was much grieved and retired to his house and his uncle asked him why the Prophet ﷺ had called him a liar and displayed displeasure at him. Then this verse was revealed to the Prophet ﷺ (*surah al Munafiqoon*). He summoned Zayd رضی الله عنه and recited those verses, saying, "O Zayd رضی الله عنه ! Allah has endorsed you. You are truthful." (*Bukhari. Tirmizi. Tafseer Ibn Kather.*)

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ o اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ o

{When the hypocrites come to you, they say, "We bear witness that you are indeed Allah's Messenger." And Allah knows that you are indeed His Messenger. And Allah bears witness that the hypocrites are surely liars. They have taken their oaths as a shield so that they may bar (others) from the way of Allah. Surely vile is that what they have been doing.}

(al-Munafiqoon, 63:1-2)

Futher down, the Quran Says:

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ o يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ o

{They are those who say, "Expend not on those who are with Allah's Messenger until they disperse." And to Allah belong the treasures of the heavens and the earth, but the hypocrites understand not. They say, "If we return to al - Madinah, the mightier ones of it will expel there from the meaner ones." And might belongs to Allah, and to His Messnger and the Believers, but the hypocrites know not.}

(al-Munafiqoon, 63:7-8)

The Prophet ﷺ belied Zayd رضی الله عنه and endorsed the hypocrites but it turned out the other way about because he did not have knowledge of the unseen. If he had possessed that, he would never have done that.

But Allah revealed the facts to him and that is called *itla' alal ghayb* (bestowed knowledge).

HADITH: {Sayyidina Anas ibn Maalik رضى الله عنه said that the Prophet ﷺ offered the *salah* and sat down on the pulpit. He spoke about *salah* and *ruku* and said, "Surely, I can see you behind me in the same way as I see you in front of me. *(Bukhari. Muslim. Mishkat.)*

Even this Hadith does not prove knowledge of the unseen. Rather it is a condition of *kashf* (removing ther-veil) we have described above. Let us see another Hadith which clariifies the preceding one.

HADITH: {Sayyidina Abdullah ibn Utbah رضى الله عنه reported that he went to Sayyidah Ayshah رضى الله عنها and said, "You do not tell me about the Prophet's ﷺ illness."She said, "Alright. (listen to it!) The Prophet ﷺ fell ill and said, 'Fill a tub with water for me (to bathe).' So, we complied with that and he had a bath and tried to stand up but fell down unconscious.

Then, he regained consciousness and asked if the people had offered *salah*. He asked that three times."} (abridged) *(Bukhari)*

This is a lengthy Hadith and we have cited it briefly only to highlight its Message, and show that if the Prophet ﷺ had Knowledge of the unseen why should he ask again and again if people had offered *salah*.

HADITH: {Sayyidina Abu Hurayrah رضى الله عنه reported the Prophet ﷺ used to say, "The knowlege that I have -- if you had it you would laugh very little and weep very much."} *(Bukhari. Tirmizi.)*

There is no doubt whatever that the knowledge and honour Allah had given to the Prophet ﷺ is not given to an angel even what to speak of a human being, But, if we regard him as *knower of the unseen* because of that then that would be ignorance on our part.

وَعَلَّمَكَ مَالَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيمًا ۝

{... and He has taught you what you knew not; Allah's bounty upon you is ever great.} (an-Nisa, 4:113)

What the Prophet ﷺ did not know before the revelation, Allah taught him through *wahy* (revelation). *(Tafseer Ibn Katheer)*

HADITH: {It is reported by Sayyidah Ayshah رضى الله عنها that in his last illness the Prophet ﷺ asked again and again, "Where will I be todav? Where will I be tomorrow?" (He waited for the turn of Sayyidah Ayshah

رضی اللہ عنہا.) When it was her day, Allah took him away when he was between her sides and chest, and he was buried in her room.} *(Bukhari.)*

If the Prophet ﷺ had knowledge of the unseen, he would not have asked. Could a man as truthful as the Prophet ﷺ --an example of truthfulness and honesty and mercy -- intentionally express ignorance? Could he pretend and ask repeatedly what was to happen the next day? This is a clear lie and an accusation on the Prophet ﷺ which Muslims should not indulge in.

HADITH: { Sayyidah Zaynab رضی اللہ عنہا wife of Sayyidina Abdullah ibn Mas-ood رضی اللہ عنہ said that she was in the ground where the Eed prayers were held and she heard the Prophet ﷺ say (to women), "You should give *sadaqah.*" She used to spend her wealth on (her husband) Abdullah ibn Mas-ood رضی اللہ عنہ and the orphan children whom she brought up. So, she asked Abdullah ibn Mas-ood to enquire from the Prophet ﷺ if it was enough for her to spend (her wealth) on him and the orphan children in her charge. However, he said that she should ask him herself. She went to the Prophet ﷺ and found an Ansar woman at his door with a similar question. When Sayyidina Bilal رضی اللہ عنہ passed from there, She asked him to find out from the Prophet ﷺ if it was enough for her to spend her wealth on her husband and the orphan children. And they requested (Sayyidina Bilal رضی اللہ عنہ) not to disclose. their presence. But (When he enquired,) the Prophet ﷺ asked him, "Who are the two women?" Sayyidina Bilal رضی اللہ عنہ said, "Zaynab رضی اللہ عنہ" and the Prophet ﷺ asked, "Which Zaynab?" He said, "The wife of Abdullah ibn Mas-ood." The Prophet ﷺ said, "yes (it is enough). Rather, she will get a two fold reward -- for fulfilling the right of relatives and for giving charity."} *(Bukahari. Muslim.)*

If the Prophet ﷺ had knowledge of the unseen then why should he ask. 'Which woman?' or 'which Zaynab?' A Prophet and a Messenger can never express lack of knowledge while he actually knows and the Prophet ﷺ would never have asked 'which women?' if he had known. The truth is that he did not have knowledge of the unseen.

HADITH: { It is reported by Sayyidina Abu Hurayrah that an Ethiopian man or woman used to sweep the mosque. When she died the Prophet ﷺ asked about her and was informed that she had died. He asked, "Why had you not let me know then? (Now,) show me her grave. "He was taken to the grave and he offered the *salah* of the *janazah* (funeral) there.} *(Bukhari. Mishkat. Mazahir ul Haq)*

HADITH: {Sayyidah Umm Hani رضی اللہ عنہا daughter of Abu Talib said that she visited the Prophet ﷺ in the year of liberation of Makkah. She found him having a bath while his daughter, Sayyidah Fatimah رضی اللہ عنہا had held the curtain round him. Umm Hani رضی اللہ عنہا said that she offered *salaam* (the salutation) and he asked, "Who is that?" She identified herself, "I am Umm Hani" and he said, "Marhaba Umm Hani."

(*Bukhari. Muslim. Tirmizi. Mishkat. Mazahir ul Haq.*)

Thus if Allah does not wish to disclose anything, a man cannot know what happens under his feet or over his head what to say of something beyond a wall because there is no one besides Him who knows the unknown. This is the belief of all the *ulama* as it was of our righteous predecessors as we will see later, Insha Allah. But, if Allah wishes to disclose something then one knows what is happening deep down the seventh earth or above the seventh heaven and that is *itla alalghayb* (bestowed knowledge) while only Allah has the knowledge of the unseen. Now, I cite some verses (of the Quran) and some Ahadith.

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ۔

{Say, "None in the heavens and the earth knows the Unseen except Allah.} (an-Naml, 27:65)

This is the Divine judgement. All the creatures of the heaven and earth are unaware of the unseen. (*Tafseer Ibn Katheer.*)

HADITH: {Sayyidah Ayshah رضی اللہ عنہا said, "If anyone tells you that the Prophet ﷺ had knowledge of the unseen then he is a liar. "(And she recited the verse cited above.) (abridged) (*Bukhari. Tirmizi.*)

HADITH: {Sayyidinah Khalid ibn Zakwan has narrated on the authority of Rubayyi daughter of Muawwiz رضی اللہ عنہ. She said, "The Prophet ﷺ came to me on the morning after the night of consumating my marriage and sat down on my bed as you are sitting beside me. Some little girls were beating the tambourine and singing in lamentation of my ancestors who were killed at the battle of Badr till one of them said, 'There is a Prophet amongst us who knows what will happen tomorrow. There upon, he said, 'Do not say this, but go on saying what you had said before." (*Bukhari. Mishkat. Abu Dawood.*)

The Prophet ﷺ did not like what the girls had said about him and he stopped them from saying that because no one knows the unseen except Allah. But, what He wishes He lets His Messengers know of the unseen. (*Mazahir ul Haq.*)

However, what can we do about the ignorance in our country? People will not be convinced with the verses of the Quran, with the Ahadith or with the rulings of the jurists. They only go by the selfish misleaders.

وَلَآ اَقُوْلُ لَكُمْ عِنْدِیْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ

{And I say not to you, "I have with me the treasures of Allah," and I know not the unseen...} (Hud, 11:31)

He asserts that he is only a messenger who invites everyone to worship Allah, the One Who is alone and Has no partner. He has no intention of gathering wealth from his followers and who accepts his invitation will gain deliverance. He has no power to manipulate the treasures of Allah and he knows nothing of the unseen except what Allah disclose to him. (*Tafseer Ibn Katheer.*)

That is bestowed knowledge while only Allah is *Aalim ul Ghayb:*

وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِیْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ

{Nor is Allah going to inform you of the Unseen, but Allah chooses out of His messengers whom He will ...}
(Aal-Imran, 3:179)

Allah makes it very clear that none can know the unseen. Of course, He makes the difference between a Believer and a hypocrite obvious. And He chooses any of His Messengers He likes.
(*Tafseer Ibn Katheer*)

This verse asserts that one can know only what Allah wishes one to know.

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖۤ اَحَدًا ۝ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ۝

{(He is) the knower of the unseen, so He discloses not His secret to anyone, except to a Messenger whom He chooses, so then He causes a guard to go before him and behind him.}
(al-Jinn, 72:26-27)

This verse repudiates the claim of the ignorant people that the

Prophet ﷺ had knowledge of what took place deep inside the earth. While this claim finds no mention in any book, we do have evidence against it in the Prophet's ﷺ affirmation that he did not know when the Last Day will come. Sayyidina Jibreel عليه السلام had come in the form of an Arab villager and asked the question and he had said, "Its knowledge is neither with the seeker nor with one from whom it is sought.

(*Tafseer Ibn Katheer*)

يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ، قُلْ اِنَّمَا عِلْمُهَا عِنْدَرَبِّىْ ، لَايُجَلِّيْهَا لِوَقْتِهَآاِلاَّ هُوَ ، ثَقُلَتْ فِى السَّمٰوٰتِ وَالْاَرْضِ ، لَاتَاْتِيْكُمْ اِلَّابَغْتَةً ، يَسْئَلُوْنَكَ كَاَنَّكَ حَفِىٌّ عَنْهَا ، قُلْ اِنَّمَاعِلْمُهَا عِنْدَاللهِ وَلٰكِنَّ اَكْثَرَالنَّاسِ لَايَعْلَمُوْنَ ○

{They ask you (O Prophet) concerning the Hour, when will be its occurrence? Say,"The knowledge of it is only with my Lord; none shall disclose it at its time, but He Heavy it is in the heavens and the earth; it will not come upon you but suddenly."They ask you as through you were eagerly in search thereof say," The knowledge of it is only with Allah, but most of mankind know not."} (al-A'raf, 7:187)

The Prophet ﷺ gave the same reply to Sayyidina Jibreel عليه السلام when he appeared in the guise of a villager and asked him this question -- "Neither you know it nor I." (*Bukhari. Muslim. Tirmizi. Ibn Majah.*)

HADITH: {Sayyidina Sahl ibn Sa-d رضى الله عنه said that the Prophet ﷺ indicated by his two fingers (index and middle), "I and the Last Hour are sent like this."} (*Bukhari. Muslim. Tirmizi. Mishkat.*)

The Prophet ﷺ did say that he and the Last Hour had been sent as the middle and index finger (togher). In spite of that he could not say when it would occur. Everytime he was asked about it, Allah orderd him to say that the knowledge of it rested with Allah alone, but most men do not understand.

يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ○ فِيْمَ اَنْتَ مِنْ ذِكْرٰهَا ○ اِلٰى رَبِّكَ مُنْتَهٰهَا ○

{They ask you (O Prophet) concerning the Hour as to when it will come to pass? when in are you (concerned) with the

declaration thereof? With your Lord is the limit fixed thereof.}
(an-Na zi at, 79:42-44)

Allah said to the Prophet ﷺ that he should say to those who ask that neither he nor any other creature knows about the Last Hour. Only Allah knows. *(Tafseer Ibn Katheer)*

Some ignorant people allege that the Prophet ﷺ knew it but did not disclose it. They lie and blame the Prophet ﷺ. Most ignorant saints and sufis allege that the Quran has forty parts but the Prophet ﷺ did not teach ten of them to anyone. This is also a lie and we shall speak of it later on Insha Allah.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمٰتِ الْأَرْضِ وَلَا رَطْبٍ
وَلَا يَابِسٍ إِلَّا فِي كِتٰبٍ مُّبِينٍ ○

{And with Him are the keys of the Unseen, none knows them but He. He knows whatsoever is in the land and the sea. Not a leaf falls, but He knows it; nor is there a grain in the darkness of the earth, nor a thing wet or dry, but it is in a book manifest.}
(al-An-am, 6:59)

Allah's knowledge encompasses everything be it on a dry desert land or in a wet ocean-depth. Not even a speck of heaven or earth is concealed from Him. Others may or may not see it but He sees everything and is aware of every movement, even of plants and leaves. *(Tafseer Ibn Katheer)*

HADITH: {Sayyidah Ayshah رضی الله عنها said that it was the practice of the Prophet ﷺ that whenever he went on a journey, he cast lots among his wives and took along the one name was drawn. Accordingly, when they were going for a battle, her name was drawn and she accompanied the Prophet ﷺ. This was after the command of the veil was issued, She was riding in a howdah (or a litter) which was lowered at every halt. The Prophet ﷺ returned from the battle When they approached Madinah, and it was night, the Prophet ﷺ ordered that they should halt. She got up and went to relieve hereself and when she came back, she found her necklace missing. She went back to look for it and was long at that. Meanwhile, the camel drivers who had charge of her transport saddled her litter thinking that she was inside it, for, women were very lean those days and ate very little. Besides, she was a young girl then. The army Marched forward there being no one to call or to

answer when she came back. So, she stayed where she had been hoping that when they found her missing they would return to that place. She felt sleepy and slept. Safwan ibn al-Muattal al-salami رضی الله عنه who had fallen behind the army for some purpose came there in the morning and seeing someone sleeping he came neares her and recognising her, called إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we belong to Allah and to Him is our return). She woke up on hearing him and covered her face with her scarf. She swore by Allah that she did not speak a word to him nor heard from him anything besides *inna lillahi wa inna liayhi raji-oon.* In short, he made his she-camel sit down and she supported herself on his hand and sat down on the camel. He took hold of the camel's halter and went ahead till they overtook the army when it had halted again because of extreme heat. Sayyidah Ayshah رضی الله عنها said further, "Those people who were to ruin themselves in my case ruined themselves (by slandering me). The one most responsible for the *iftara* (slander) was the (hypocotie of Madinah) Abdullah ibn Ubayy ibn Salool. When we reached Madinah, I fell ill and was down with illness for a month. People thought over the slander spread by some men but I did not know anything of it. However I missed the compassion of the Prophet ﷺ that he normally showed me in my illness. When he came to me, after offering *salaam*, he would ask me how I was and his behaviour caused me some doubt but I did not imagine an evil thought. In short. (after I recovered) while I was yet weak, I once went to relieve myself with *Umm Mistah* and this relates to the period before laterines were built near the homes. We were no different from the (very early Arabs) in going out to the wilderness for relieving ourselves and it was disliked to build laterines in homes. After relieving ourseleves, we returned. On the way, *Umm Mistah* got entangled in her scarf and she said, 'Woe to Mistah!' I said to her that she had said a bad thing about one who had particpated in the Battle of Badr. She said, 'O innocent girl have you not heard what he has said?' I asked what it was and she related what slander some people had spread. This aggravated my illness. At home, the Prophet ﷺ came and said to me, '*As salaam alaykum!* How are you?' I said, 'If you permit me to go to my parent's house that would be better for me.' My aim was to confirm from them what I had heard and he gave me permission to go. So, I went to them and asked my mother what people had been saying about me. She said, Do not worry. A woman who is beautiful and her husband loves her and she also has co-wives, it is rare with her that they do not make allegations against her.' I said that people talked such things and I wept all the night till it was morning. I wept in the morning also. Meanwhile, the Prophet ﷺ found that the revelation had stopped (for a month), so he summoned Ali ibn Abu Talib رضی الله عنه

and Usamah ibn Zayd رضى الله عنه for consultation on divorcing his wife (that is, me). Usamah ibn Zayd رضى الله عنه spoke about the chastity of the Prophet's ﷺ wife and the love he had for his wives. He said, 'Messenger of Allah, she is your wife and we do not know anything about her but virtue.' Ali ibn Talib رضى الله عنه said, 'Allah has not placed a burden on you and there are other women for you. If you ask the slave-girl, She will speak out the truth. 'So, the Prophet ﷺ summoned the slave-girl, Barirah رضى الله عنه and asked her, 'Barirah! Have you seen anything in Ayshah that could make you suspicious?' She said, 'By Him Who has sent you with the truth, I have not found anything in her that might be a blame on her. The most we can say is that she is a young girl who goes to sleep while kneading the flour which a lamb eats up.' The Prophet ﷺ then sat on the *minbar* (pulpit) and sought vindication against Abdullah ibn Ubayy Salool. He stood up on the *minbar* and said, 'O Muslims! This man has troubled me in regard to my family. Who will exonerate me from imputations. By Allah, I find nothing in my wife but goodness and the man whom people mention, I have found nothing in him too but goodness. He used to go into my house only with me.' Sa-d ibn Mu-az رضى الله عنه the Ansar, got up and said, 'O Messenger of Allah! I say of that man that if he belongs to the tribe Aws then we will sever his neck but if he is related to our Khazraj brethren then we will conduct ourselves on the directions of the Prophet ﷺ.' Sa-d ibn Ubadah رضى الله عنه got up next. He was the chief of the Khazarj and a very pious and righteous man but he was overtaken by community feelings and said to Sa-d ibn Muaz رضى الله عنه, '(If he is from the tribe Khazraj,) by Allah you will not be able to slay him either do, you have the strength to slay him. The cousin of Sa-d ibn Mu-az رضى الله عنه, Usayd ibn Hudayr رضى الله عنه said to Sa-d ibn Ubadah رضى الله عنه, 'By Allah, you have lied. We will surely slay him. You are a hypocrite and fight on their behalf.' Both the tribes Aws and Khazraj flared up and were on the verge of grapling with each other. The Prophet ﷺ was on the *minbar* and tried to subside their anger till they cooled down and were silent. The Prophet ﷺ also sat silent. "(Sayyidah Ayshah رضى الله عنها continued,) " I wept all that day and could not sleep. The next night too I wept and did not sleep. My parents saw my condition and thought that my liver would burst. My parents were seated and I wept when an Ansar woman sought permission to visit me and I allowed her to come. She too wept as she sat by my side. While we were in this condition, the Prophet ﷺ came and offered *salaam* and sat down. He had stopped sitting with me ever since the people had slandered me. A month had passed and no revelation had been received concerning me. He sat down and recited the *tashahhud* and said, 'After praise and

blessings. O Ayshah! you should known that I have recieved such-and-such news about you. If you are free of those things then Allah will disclose your chastity. But, if you have (really) committed the sin then seek forgiveness of Allah and repent to Him because, if a slave confesses his sin and makes a repentance then Allah accepts it.' Just as the Prophet ﷺ finished speaking, my tears dried up and I did not feel dropping down even a single tear. I asked my father to answer the Prophet ﷺ on my behalf but he said, 'By Allah, I do not know what to say in reply.' So, I said to my mother to reply on my behalf and she also pleaded, 'I do not know by Allah, what to say in reply.' I was a young girl who had not read much of the Quran and I said to my parents, 'By Allah! I know it well that you have heard the allegation and it is rooted in your hearts firmly and you think that it is true. If I say that I have not sinned and am chaste which Allah knows well then you will not believe me and not regard me as truthful. But, if I make a confession of something while Allah knows well that I am free and clear of that then you will surely confirm my confession. By Allah, I do not find a better example about me and you than what Sayyidiana Yusuf's عليه السلام father (Sayyidina Yaqoob عليه السلام) said (I will practice beautiful patience and Allah alone is my Helper). Then I turned my face that other side and lied down on the bed. By Allah, I was sure that I was chaste and Allah would absolve me of the allegation, but, by Allah, I had not expected in the least that a revelation would be sent in my favour and that would be recited. I considered myself so very low that I could not hope that Allah would send a revelation that would be recited, and honour me thus. I had only hoped that Allah would inspire the Prophet ﷺ in a dream absolving me of blame. "She said futher," By Allah, the Prophet ﷺ had not yet moved away from that place, neither had any one from the house gone out when Allah sent a revelation to His Prophet ﷺ He always felt extre me pressure on him when the *wahy* descended on him to such an extent that in the very cold winter, perspiration dropped down like pearl. It was the same thing now. When this condition was over, he smiled and the first thing he said was, 'Ayshah, be happy. Allah has absolved you of blame.' My mother said, 'Ayshah, get up and go near to the Prophet ﷺ.' I said, 'By Allah, I will not thank anyone, but will surely praise and glorify Allah who declared my truthfulness.' Allah revealed ten verses concerning me. (They are verses 11 to 20 from surah Nur.)"} (*Muslim. Bakhari. Tirmizi*)

Everone in Madinah was worried and for a month no body learnt the unseen. When Allah sent down the *wahy* consisting of ten verses, did the Prophet ﷺ and his Companions رضى الله عنه know the facts. During this

period, tempers had flared up and if anyone had known the unseen, things would not have turned so bad, and if the Prophet ﷺ had known the unseen, he would not have consulted Sayyidina Ali رضي الله عنه and Sayyidina Usamah رضي الله عنه or asked the slave-girl, Barirah رضي الله عنها. He would not have been displeased with Sayyidah Ayshah رضي الله عنها or advised her to make a repentance, which only a sinner makes while she was innocent of the sin. In fact things should never have come to such a pass, for if the Prophet ﷺ had known the unseen then he would have realised right when the caravan was about to march that she was not among them and gone to fetch her necklace.

يَوْمَ يَجْمَعُ اللهُ الرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ـ قَالُوْا لَا عِلْمَ لَنَا ـ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ ○

{On the day when Allah shall gather the Messengers and say, "what answer were you given?" They shall say, "we have no knowledge. Surely you are the greatest knower of the Unseen."}
(al-Ma-idah, 5:109)

The Messengers will be asked on the Day of Resurrection if their people believed in them or not but they will say that they know nothing. This will be because of terror and anxiety. The next step will have them as witnesses over their people. The Messengers know only the apparent while Allah also knows the unseen, therefore, their answer will be correct, for they do not have actual knowledge."In relation to your knowledge, our knowledge is nothing. Only you are true knower."
(*Tafseer Ibn Katheer*)

These Ahadith and Quranic verses disclosed that the Prophet ﷺ had only that much knowledge as Allah had disclosed to him. What Allah did not bestow on him, he did not know, not even what happened around him. When this thing is known that he was not knower of the unseeen and only Allah is knower of the unseen, the ignorant sermonisers and the irreligous men adopted a fresh strategy. They say that the Prophet ﷺ did not have knowledge of the unseen in this life time but at the time of his death, he was given knowledge of the unseen and authority, but even this is false and baseless. They are enemies of *Shari-ah* and they mislead people by adopting new methods and cunning although the Prophet ﷺ has denied that.

HADITH: {It is narrated by Sahl ibn Sa-d رضي الله عنه that the Messenger of Allah ﷺ said, "I will be your leader at the pond,

Kawthar. Whoever passes by me, will drink the water and he who drinks it will never feel thirst again. However, many people will come to me and I will recognise them and they will recognise me. Then, something will be brought between me and them and I will say, 'They are my people,' or they were on my path.' But, I will be told, 'you do not know what innovations they introduced after you.' So, I will say, 'Let those people be away from me and away from the mercy of Allah who made changes in my religion after me.' "} *(Mishkat. Bukhari. Mulim. Ibn Majah. Mazahir ul Haq. Tafseer Mawahib ur Rehman. Tafseer Ibn Katheer.)*

The mischievous people claim to follow the *sunnah wal Jama-ah* because they may go against the Quran and Ahadith as much as they can. The Prophet ﷺ himself showed that although he wished yet he could not give water at the *Kawthar* to his people and, also, he did not know what his people had introduced in religion after his death. The Quran says:

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۝

{To Allah belongs the unseen in the heavens and the earth.}

(Hud, 11:123)

If one fails to understand even after this much explaining then how much ignorant has he been made. It is very sad, indeed.

The Companion's رضی اللہ عنہم Knowledge of the Unseen

HADITH: {Sayyidah Ayshah رضی اللہ عنہا has reported that when the polytheists fled on the day of Uhud, the devil yelled, "O slaves of Allah ! Those at your rear ! " (But, even at their rear were Muslims.) Thus, the Muslims in the front line let themselves lose upon (those Muslims in the rear) and the two fought one another. And, Huzayfah رضی اللہ عنہ suddenly saw his father, Yaman رضی اللہ عنہ, and exclaimed, "O slaves of Allah ! My father, my father !" But, by Allah, they did not stop till then had killed his father. So Huzayfah رضی اللہ عنہ said, (to them)" May Allah forgive you ! " Urwah رضی اللہ عنہ said that ever since them Huzayfah رضی اللہ عنہ was sad till he met Allah, the Majestic, the Glorious."} *(Bukhari)*

This is evidence that the Companions رضی اللہ عنہ had no knowledge of the unseen. If they had they would not have killed Sayyidina Yaman رضی اللہ عنہ, the father of Sayyidina Huzayfah رضی اللہ عنہ in spite of being

told to stop fighting.

HADITH: {Sayyidah Ayshah رضی اللہ عنہا reported that when the Prophet ﷺ died, Sayyidina Abu Bakr رضی اللہ عنہ came riding his horse from his dwelling place at as-*Sunh*. He got down from it and entered the mosque without speaking to anyone till he came to her and went to the Prophet ﷺ who was covered with a blanket of *Hibarah.** He uncovered his face, bowed down on him and kissed him. Then he wept and said, "May my father be rensomed to you, O Prophet of Allah ! Allah will not combine two deaths on you but the death that Allah had written for you, has come to you."} (*Bukhari*)

Sayyidina Abu Bakr رضی اللہ عنہ was not present (in Madinah) at the time of the Prophet's ﷺ death. If he had known a forehand that he would die at such-and-such a time, would he have gone out? Thus, he did not have knowledge of the unseen. However, it also happens that sometimes Allah discloses something that is not known. In such cases, that condition is a *sahabi's* (Companion's) *karamat* (an outstanding or exceptional feat short of a miracle). Here is a Hadith about that.

HADITH: {It is narrated by Sayyidina Abdullah ibn Umar رضی اللہ عنہ that Sayyidina Umar رضی اللہ عنہ sent an army (to Nahawand) under the command of Sayyidina Sariyah رضی اللہ عنہ. One day, he was delivering the *khutbah* (sermon of friday, in the Masjid Nabawi) when he suddenly exclaimed in a loud voice, "Sariyah, keep near the mountain." A few days later, a Messenger came from the army and said, "O *Ameer ul Mumineen*! The enemy attacked and routed us but, suddenly, someone shouted, 'O Sariyah, keep near the mountain,' so we put the mountain to our backs and Allah defeated the enemy."}

(*Mishkat. Tarjuman us-Sunnah Mazahir ul Haq.*)

This is known as *karamat*. Sayyidina Umar رضی اللہ عنہ called out from the *minbar* of the *Masjid Nabawi* while delivering the sermon and hundreds of miles away the army heard him. There are four *Karamat* in this:

(i) Sayyidina Umar's رضی اللہ عنہ seeing the battle field from Madinah.
(ii) His voice was carried to the battle field.
(iii) Every soldier heard his voice.
(iv) The Message brought victory to the Muslims.

But, there is also an element of not knowing among the Companions رضی اللہ عنہم.

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* The Urdu text is *Hiyarah*.

{ Sayyidina Amr ibn Maymoon رضى الله عنه has reported that on the day Sayyidina Umar رضى الله عنه was martyred he was standing and between them there was no one except Sayyidina Abdullah ibn Abbas رضى الله عنه. As he passed between (every) two rows, he would call out, "strainghten the rows, "and he moved ahead only when there was no defect in those rows. He used to call out the *takbeer* and he often recited *surah Yusuf* or *surah an Nahl* or any *surah* like that in the first *rahaah* to allow people to join in. Hence, just as he called out the *takbeer* Amr ibn Maymoon رضى الله عنه heard him say قتلني اوا كلني الكلب (The dog has bit me), and he was wounded. Then that slave fled with the two-edged kife wounding everyone to the right and left of his path till he had injured thirteen men, seven of whom died. One of the Muslims who saw it threw his raincoat over him and, believing that he had been caught the slave killed himself. Sayyidina Umar رضى الله عنه held the hand of Sayyidina Abdur Rahman ibn Awf رضى الله عنه and brought him forward. Thus, those who were close to Sayyidina Umar رضى الله عنه saw these things as I saw them but those who were at the corner of the mosque did not know anything except that they did not hear Umar's رضى الله عنه voice, so they called out *subhan Allah.* And, Abdur Rahman ibn Awf رضى الله عنه led them through a very light *salah.* When they had funished offering the *salah,* Sayyidina Umar رضى الله عنه said, "O Ibn Abbas, see who has killed me. "He looked here and there for a while and came back, saying, "The slave of Mughirah." Sayyidina Umar رضى الله عنه said "That manipulator?" Sayyidina Ibn Abbas رضى الله عنه said, "yes," Umar رضى الله عنه said "May Allah ruin him, I had commanded him to do a virtuous thing. I am grateful to Allah that my death did not come at the hands of one whoprofessed Islam."} (*Bukhari*)

This was the same Umar رضى الله عنه whose voice carried over hundreds of miles but then he did not even know who killing him. He did not even know that someone stood in the rows to kill him. Rather, he asked who killed him.

The Companions رضى الله عنهم were not ordinary people. They even displayed *Karamat* and our scholars say about them, "A *wali* of the highest order can never attain the rank of a Companion of the lowest order." (*Fatawa Alamgiri*)

If we bear in mind that the Prophets عليه السلام and the Companions رضى الله عنه also did not possess knowledge of the unseen then surely the *walis, pirs* and other saints رحمته الله عليه can never be regarded as *Aalim ul ghayb.* If we insist in doing that, it would display a clear ignorance on our part.

We must remember that a miracle at the hands of the Prophet ﷺ or *karamat* through a Companion رضی اللہ عنہ or *wali* رحمۃ اللہ علیہ is not within their powers to produce that at will. It is performed at their hands purely by Allah when He likes to manifest that. The ignorant people, however, contend that it is in the hands of these people. But, it is not so.

The Stand of the Hanafis About Knowledge of the Unseen

There is nothing like Allah. Only He is as-Samee (The All-Hearer) and al-Baseer (The All-Seeing) which means that no creature has qualities similar to Allah's attributes of hearing and seeing. So, if anyone suggests the attributes of Allah for a creature then he is a disbeliever of Allah and is not a monotheist. (*Ayn al-Hidayah*)

"The knowledge of all the creatures in comparison to the knowledge of Allah is like a drop relative to the ocean." (*Tafseer Ibn Katheer*)

"No one besides Allah knows the unseen. But Allah does disclose to the Prophets what knowledge He wishes to disclose of the unseen." (*Mazahir ul Haq*)

All the knowledge of the unseen is with none save Allah. Of this, He discloses as much as He likes to whomsoever He chooses, be he a Prophet or a *wali*, or any other saint, or an angel. Everyone knows only what Allah wishes him to know and no one knows without being bestowed the knowledge.

Obviously, the Prophets علیہ السلام did not have knowledge of the unseen except whatever Allah disclosed to them at different times. The *ulama* of the Hanafi school have made it very clear that whoever suggests that the Prophet ﷺ had knowledge of the unseen commits infidelity. (*Ayn al-Hidayah*).

"To say that the Prophet ﷺ had knowledge of the unseen is to disbelieve because the knowledge of the unseen is only with Allah."

(*Ghayatul Awtar, Urdu translation of Durr ul Mukhtar*)

"In Islamic convictions no one has knowledge of the unseen save Allah" (*Seerat un Nabi*)

Allah has quoted the Prophet ﷺ in the Quran, "I do not know the unseen." He is also reported in the noble Hadith to have said that he did

not possess knowledge of the unseen. The *ulama* of the Hanafi school have asserted that one who suggests that he had the knowledge of the unseen is a disbeliever, In spite of that the greedy, selfish so-called *mowlvis* and *pirs* continue in their ignorant ways and misguide and fleece the simple Muslim flok to believe them and thus ruin themselves. Our religion does not depend on customs but follows the written down books.

If anyone disagrees with the evidence which we have provided then let them present just a single quotation from the Quran or Hadith which clearly quotes the Prophet ﷺ as saying, "I have knowledge of the unseen, or I am knower of the unseen."

If these people do not believe in the clear evidences then how can they be expected to believe in minor *sunnah*. Also, they have no evidence. They must realise that *ahl wa-sunnah wal Jama-ah* is only he whose faith and deed comply with Quran and Hadith.

The Prophet ﷺ Did Not Conceal Anything

The Quran Says:

يَآاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ، وَاِنْ لَّمْ تَفْعَلْ فَمَابَلَّغْتَ رِسٰلَتَهٗ ،

{O Messenger ! Convey that which has been revealed to you from your Lord, and if you do it not, you will not have conveyed His Message.} (al-Ma-i-dah, 5:67)

After addressing him with lovable words "*O Messenger,*" Allah has ordered him to convey all the Message to the people.

(*Tafseer Ibn Katheer*)

"If you do not convey that to my slave then you have not fulfilled your duty. As a result, the office will be taken away from him.

(*Tafseer Ibn Katheer*)

In the light of this, how can we compromise the stand of the ignorant *sufis* and so-called men of Allah that Allah had revealed forty parts of the Quran but the Prophet ﷺ concealed ten of them from everyone. They call themselves lovers of the Prophet ﷺ yet they accuse him. They have always contradicted *Shari-ah* in their deeds and besides following the wrong path themselves, they mislead other people.

HADITH: {Sayyidah Ayshah رضی اللہ عنہا has said that if anyone suggests that the Prophet ﷺ has concealed something from the injunctions of Allah then he is a liar because Allah has emphasised in this verse that His commands should be propagated fully and a Prophet always abides by the commands of Allah.} (*Bukhari, Tirmizi*)

"It can never be that a Prophet would conceal a revelation of Allah from the *ummah*." (*Tafseer ibn Katheer*)

Somebody said to Sayyidina Ibn Abbas رضی اللہ عنہ that people say, The Prophet ﷺ had confided certain things to you which he concealed from other people. " Ibn Abbas رضی اللہ عنہ recited the foregoing verse of the Quran annd said, "By Allah, the Prophet ﷺ has not entrusted to us any such thing." (*Tafseer Ibn Katheer.*)

How very ignorant and disbelieving are these people. If the Prophets ﷺ concealed the Truth then who would disclose it? We may observe how very arrogant and oppressively cruel were the people of Nuh علیہ السلام, *Nimrood* and *Fir-awn* and they had a large following and were strong and majestic yet the Prophets Sayyidina Nuh علیہ السلام, Ibrahim علیہ السلام and Musa علیہ السلام declared the Truth boldy. (*Ayn-al Hidayah*)

HADITH: {The Prophet ﷺ said that it is the duty of every Prophet to teach his *ummah* every piety which he knows and warn them of every evil of which he is aware.} (*Tafseer Ibn Katheer*)

How do those fare who, in spite of the foregoing, say that the Prophet ﷺ knew about the Last Day but did not reveal it to anyone. They fabricate ideas against the Quran and Hadith and the religion of Islam and mislead the people yet they call themselves lovers of the Prophet ﷺ. It is a very sad reflection, for, some of them follow the wrong path in spite of the knowledge. May Allah preserve the Muslims from imitating such misled people. *Aameen !*

Gave Commands Only Upon Revelation

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

{I follow only that which is revealed to me.} (al-An-am. 6:50)

HADITH: {It is reported by Sayyidina Ibn Abbas رضی اللہ عنہ that the Prophet ﷺ said, "O Jibreel علیہ السلام ! Who has disallowed you to come to

me oftener than you come?" So, Sayyidina Jibreel علیه السلام brought the verse of the Quran, "I do not come without the command of Allah."}

(Bukhari)

وَمَا نَتَنَزَّلُ اِلاَّ بِاَمْرِ رَبِّكَ ۚ

{And we (the angels) descend not but by the command of your Lord.} (Maryam, 19:64)

HADITH: {It is reported by Sayyidah Ayshah رضی الله عنها that Harith ibn Hisham رضی الله عنه asked the Prophet ﷺ, "How does *wahy* (revelation) come to you?" He said, "The angel brings every *wahy*. Sometimes there is a sound of a ringing bell. when the *wahy* is over I memorise what the angel says and this kind of *wahy* is very hard on me. Sometimes the angel comes in human form and talks to me and I memorise whatever he says."} *(Bukhari)*

If the Prophet ﷺ was asked that which he did not know then before he received a revelation he would say, "I do not know, " or he did not give a reply. He never gave an opinion or surmise.

HADITH: { Sayyidina Jabir ibn Abdullah رضی الله عنه said that he fell ill and the Prophet ﷺ and Sayyidina Abu Bakr رضی الله عنه visited him. He was unconscious when the Prophet ﷺ came to see him. The Prophet ﷺ performed ablution and sprinkled on him the water that remained after ablution and he regained consciousness. He said, "O Messenger of Allah ! What should I instruct about wealth?" He did not give a reply till the verse of inheritance was revealed.} *(Bukhari)*

وَّاتَّبِعْ مَايُوْحٰى اِلَيْكَ مِنْ رَّبِّكَ ۚ اِنَّ اللهَ كَانَ بِمَاتَعْمَلُوْنَ خَبِيْرًا ○

{And follow that which is revealed to you from your Lord. Surely Allah is ever Aware of what you do.} (al-Ahzab, 33:2)

The Prophet ﷺ never framed any rule or command of *Shari-ah* without having received *wahy* about it.

It is necessary for a worshipper to worship one God and know how to worship Him. Therefore, the Prophet ﷺ and all Muslims worship only one God and they do it on the pattern which *wahy* has described to them, for Islam is the name of worship purely of Allah and belief of the mission of the Prophet ﷺ.

No one can be associated with Allah and no method may be pursued other than the one shown by the Prophet ﷺ. There is no God

besides Allah and no path other than the one of Sayyidina Muhammad ﷺ.
(*Tafseer Ibn Katheer*)

I am a Human Being

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلاَّ بَشَرًا رَّسُوْلاً ۝

{Say, "Glory be to my Lord ! Am I aught but a mortal Messenger?"}
(al-Isra, 17:93)

How Muslims in our country display utter ignorance when they accuse a man who says that the Prophet ﷺ was a human being ! They call such a man a *wahahbi* and place him outside the folds of Islam. They stop speaking annd exchanging greetings with him. But, Allah has asked His Prophet ﷺ to declare clearly that he is a human being and Allah's Messenger for all mankind. The Quran also says:

وَلَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ج

{And I Say not to you, "I am an angel."}
(al-An-am, 6:50)

Then if some people say that the Prophet ﷺ was not a human being, while he says, "I am not an angel," then what do these people propose? "No Prophet was ever raised from the *jinns*."
(*Tafseer Ibn Katheer*)

In short, it is our firm belief that the Prophet ﷺ was a human being.

HADITH: { It is reported by Sayyidina Abdullah ibn Mas-ood رضی الله عنه that the Prophet ﷺ led (a congregational) *salah* annd happened to do something in excess or deficiency, so, when he finished it, he was asked, "O Messenger of Allah ! Is the pattern of *Salah* changed in any way?" He asked what had happened and was told of the changes in *salah*. The narrator said that the Prophet ﷺ heard that and turned his feet towards *qiblah* and facing it, he made two prostrations and then turned in salutation. He then directed himself to his Companions رضی الله عنهم and said, "If there had been a change in the method of *salah*, I would have informed you. I am but a human being and just as you forget, I also forget. If I forget anything, do let me know. If one of you thinks during *salah* that he has committed an error then he must decide what is right and complete the prayer and then make two prostrations." }
(*Muslim. Bukhari. Mishkat. Mazahir ul Haq*)

Subhan Allah ! A mistake of the Prophet ﷺ turned out to be mercy for all the Muslims. If the Prophet ﷺ had not made the mistake, we would not have learnt the *sajdah sahw* (the prostrvations of corrections) and the devil would not have left us alone from *Asr* to *Maghrib*. He would have made us forget *salah* and we would have had to repeat it again and again. The devil's move has now been foiled. While he did not obey Allah's command to prostrate, man on the other hand, if he erors, makes amends, through prostrations.

HADITH: {It is reported by Sayyidina Rafi ibn Khadeej رضی الله عنه that when the Prophet ﷺ came to Madinah, he found them impregnating the palm trees (by fertising the flower of the female date with the male hoping to increase production). He asked them what it was that they did. They said that they were accustomed to do it. He said, "If you do not do it, it might be better," so they gave it up, but the crop diminished. They mentioned that to him and he said, "I am only a human being. When I issue a religious command, accept it, but if I issue a command based on my personal opinion then know that I too am a human being." }

(Mishkat. Mazahir ul Haq.)

The Quran Says:

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰٓى اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ۝ قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ۝

{And nothing has prevented mankind for believing, when the guidance came to them, except that they said, "Has Allah sent a mortal as a Messenger?" Say, "If there were on the earth angels walking about contentedly, we would have sent down for them from heaven an angel as a Messenger."} (al-Isra, 17:94-95)

People used to remark that a human being could not be a Prophet. Allah gets the Prophet ﷺ to say that if angels had inhabited earth then He would have made one of them a Prophet. But, human beings inhabit earth and Allah appointed one of them a Prophet as He had appointed Prophets before him.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝

{And we sent not (Messengers) before you but men to whom we sent revelation -- ask the followers of the (previous) Admoni:ion if it be that you know not -- .} **(an-Nahl, 16:43)**

Sayyidina Ibn Abbas رضی اللہ عنہ said that when Allah sent Sayyidina Muhammad ﷺ as a Messenger, the Arabs rejected him on the plea that it did not behove Allah to send a mortal as His Messenger.

(Tafseer Ibn Katheer)

"Allah has asserted that all the Messengers He sent earlier were human beings on whom His *wahy* also descended. Why then should they raise an objection, now?" *(Tafseer Ibn Katheer)*

"All Messengers are from the human race alone." *(Tafseer Ibn Katheer)*

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ ۔

{And they say," What is the matter with this Messenger, he eats food and walks about in the market-places?.."} *(al-Furqan,25:7)*

How very foolish of them! They found an excuse to reject the Prophet in the fact that he ate and drank and undertook normal dealings in market - places. *(Tafseer Ibn Katheer.)*

They are told :

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ۔

{And we sent not before you any Messengers but they surely ate food and walked about in the market - places} **(al-Furqan, 25:20)**

All the earlier Prophets علیہ السلام had human needs like eating, drinking and earning a livelihood. These things are not detrimental to Prophethood. *(Tafseer Ibn Katheer)*

"I am not an angel that I may not eat or drink. I am a human being who is dependant on *wahy* and inspiration from Allah." *(Tafseer Haqani)*

HADITH: { It is reported by Sayyidina Ayshah رضی اللہ عنہا that the Prophet ﷺ used to mend his shoes and stitch his garments, and he attended to other household tasks as a Man works in his home. She also said that he was a human like any other and he picked lice from his garments.} *(Mazahir-ul-Haq)*

HADITH: { Sayyidina Amrah رضی الله عنها reported someone asked Sayyidah Ayshah رضی الله عنها, "How did the Prophet ﷺ conduct himself at his home?" She said, "He was a human from other humans. He himself removed lice from his clothing, milked his goats annd did all his work himself." } *(Shama-il. Tirmizi)*

HADITH: { It is reported by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ patched his sandals, stitched his garments and attended to household chores as one of you does work in his house. She also said that he was a human among humans and he searched for lice in his clothing, milked his goat and performed his tasks himself. } *(Mishkat)*

We should not be concerned about reference in these Ahadith to lice. Only Allah knows whose lice they were and where they had come from. He often moved about among the poor and needy and the people of Madinah worked on farms and gardens. Where one often finds lice which infest one another and it is possible lice may have crept from other people. He may thus have had to look out for lice.

HADITH: { Sayyidina Anas رضی الله عنه said, "I never smelt an ambergis or musk or anything else more sweet-smelling than the smell of the Prophet's ﷺ body. And, I did not see velvet or silk softer than his hands."} *(Muslim. Bukhari. Mazahir ul Haq)*

The *ulama* have asserted that lice did not infest the Prophet's ﷺ body or clothing because lice are found if one's perspiration is bad - smelling while the Prophet's ﷺ sweat was more sweet - smelling than ambergis and musk.

However, our aim in citing these Ahadith is to show that the Prophet ﷺ was a human being who performed every task associated with a mortal.

Besides, only because he was a human being did we learn the *sunnah* of every day life including eating, drinking, speaking, sleeping, awakening, living with family, friends and relatives, greeting, relieving ourselves, changing graments, shaving head, etc. We also learnt the *sunnah* of ablution, *salah*, fasting, Hajj, etc. We claim to adhere to *sunnah wal-Jama-ah*, but what *sunnah* and whose? If the Prophet ﷺ was not a human being then how did we learn the *sunnah*?

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ

{ Say, "I am only a mortal the like of you.} **(al-Kahf, 18:110)**

These were the Qur'anic verses and the Ahadith in evidence that the Prophet ﷺ was a human being. Let us now see the Hadith cited as evidence by those who deny that he was a mortal and then our analysis.

HADITH: { Sayyidah Ayshah رضي الله عنها has reported that the Prophet ﷺ felt compassion for the Companions رضي الله عنهم and disallowed them to observe *wisal* (continuous fasting). They submitted, "But you observe *wisal*. " He said, "I am not like you. My Lord gives me to eat and drink."
(*Bukhari*)

Wisal is a continuous fast without meals at pre-dawn and sunset. The Companions رضي الله عنهم imitated the Prophet ﷺ and observed ***wisal*** as he did. So, he disallowed them to do that, saying that he was not like them.

However, that does not mean that he was not human. He meant that Allah fed him and gave him to drink and in terms of rank he was not like them. The Quran Says:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ

{ O wives of the Prophet, you are not like any other women.}
(al-Ahzab, 33:32)

It is very obvious that they too were women but the implication is that in piety and righteousness and rank they were superior to other women. Then, the Hadith too has the same implication: the Prophet ﷺ said, "I am not like you." It does not imply that he was not human. Rather, he was higher in rank in terms of piety and the office of the Prophet. We shall see soon verses and Ahadith on his rank, Insha Allah.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ۚ

{ And certainly we sent Messangers before you and we assigned to them wives and offspring... } **(ar-Ra-d, 13:38)**

Allah tells him that just as you are a Messenger although a human, so too there have been Messengers before you who were human beings.
(Tafseer Ibn Katheer.)

No one can deny on the basis of this verse that the Prophet ﷺ was a human being. His descendants are present today and will remain upto the Last Day. Insha Allah. And, he also had a father and other ancestors, then why deny that he was mortal. The Quran says:

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۝

{ And surely we have honoured the children of Aadam and we carried them on the land and the sea and we provided them with good things and we preferred them greatly over many of those we created. } (al-Isra. 17:70)

HADITH: { It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "In the sight of Allah, a Believer is superior to and more excellent than some angels." } (*Mishkat. Mazahir ul Haq.*)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ، اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝ جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ، رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ، ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ۝

{ Surely those who believe and do reghteous deeds; those -- they are the best creatures. Their recompense is with their Lord -- gardens of perpetual bliss, underneath which rivers flow, abiding therein forever. Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord. } (al-Bayyinah, 98:7-8)

"Allah says about His pious slaves who are faithful and abide by the *sunnah* that they are better than other creatures." (*Tafseer Ibn Katheer.*)

Sayyidina Abu Hurayrah رضی الله عنه and some *ulama* have concluded from this verse that the Believers are better than the angels too. Their reward with their Lord is Paradise where they will live forever where rivers of pure water will flow and they will live for ever. Neither will they be taken out of it nor will the blessings be suspended. They will neither suffer a deduction there of nor will they be afflicted with sorrow. But, more than that, they will receive the pleasure of their Lord, and they too will be pleased, having received innumerable favours. Allah has said that this is the reward -- the best that can be -- for standing in awe of Allah in the worldly life. It is for everyone who is sincere in worship and knows that Allah sees him while he worships with such attention as though he also sees Allah. (*Tafseer Ibn Katheer.*)

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۝

{ Surely we created man in the best stature. } (at-Teen, 95:4)

It has been concluded on the basis of these verses than man is more excellent than the angles. Sayyidina Zayd ibn Aslam رضی الله عنه said that the angels said, "O Allah, You have given the world to the children of Aadam. They eat and drink and enjoy themselves in the world. So, you give us a recompense only in the Hereafter because we are deprived of this world." Allah said to them, "By My Power and Majesty, I will certainly not put the pious children of him whom I made with My Hands at par with whom I created with the word *Kun* (Be)." *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Messenger of Allah ﷺ said, "O Allah, I have taken an assurance from you, or made a request to you, and I hope that you will not deny it. I am only human (who can err). Thus, if I have hurt a Believer, or called him evil, or cursed him, or beat him -- then turn all these things into mercy for him and a means of purifying him from his sins and a means of nearness to you so that he is near to you on the Day of Resurrection." }

(Mishkat. Mazahir ul Haq)

Let me explain it by an example. We know that stones are hard but a pearl is formed from stones, and from nothing else. It is the same thing with Prophets and Messengers. They are from human beings, not from angels or jinns. We have never had such a one till today.

All over the world, the grass is the same. There is a grass which we can get for five rupees a maund but saffron is also a grass which is sold at a hundred rupees a tola but it is not easily available.

So just as pearls are exclusive stones and saffron is distinguished in grass, so too the Prophets and Messengers are honoured among mankind.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ ٥

O Allah bless Muhammad and his descendants and his Companions, all of them !

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرْ مِنْ وَجْهِكَ الْمُنِيْرِ لَقَدْ نُوِّرَ الْقَمَرْ
لَا يُمْكِنُ الثَّنَاءُ كَمَا كَانَ حَقُّهٗ بَعْد اَزْ خُدَا بُزُرْگ توئی قصّہ مختصر

The Dignity of the Prophet ﷺ

It is enough to say about the dignity of the Prophet ﷺ that, after Allah, he is the most elevated of Allah's creatures, Allah had said to His Prophets and Messengers that their mission and *Shari-ah* would be abrogated where Sayyidina Muhammad ﷺ would be commissioned as a Messenger and Prophet, and they would have to follow his *Shari-ah* and to help him as his *ummah*. Allah had taken a covenant with them on this point.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝

{ And (recall) when Allah took a covenant from the Prophets (saying), "Whatever I have given you of the Book and the wisdom -- (and) thereafter comes to you a Messenger confirming that which is with you, you shall certainly believe in him and you shall certainly help him." He said, "Do you agree, and do you take My burden (of this covenant) on you?" They said, "We agree." He said, "So bear you witness and I (too) am with you among the witnesses... " } (Aal-Imran, 3:81)

It is reported by Sayyidina Ali ibn Abu Talib رضی الله عنه and Sayyidina Ibn Abbas رضی الله عنه that Allah took a covenant with every Prophet that if Allah sent Sayyidina Muhammad ﷺ while he was alive then it was binding on him to believe in him and to help him and to urge his *ummah* to do likewise (and believe in and help the Prophet ﷺ.

(*Tafseer Ibn Katheer*)

This is the high rank that Allah gave to His Prophet ﷺ and this is the dignity awarded to him as disclosed in the Qur-an. The company of the Messengers and Prophets also resolved that if he came during their life-time they would abrogate their *Shari-ah* and abide by the *Shari-ah* of the Last of the Messengers, the Seal of Prophets. They would give up their mission and follow him as one of his *ummah*. Surely, he is the Imam of all Prophets and their Chief who had been mintioned in the times of

every Prophet.

The Prophet ﷺ is *Khatam an Nabiyeen* (Seal of the Prophets) and the great leader and he was entitled to be obeyed in whichever era he became a Prophet and had to be preferred over all the Prophets عليه السلام who lived in his time, and he had to be followed. This is why he was *imam* of all the Prophets عليه السلام on the night of *mi-raj* in *Baytal - Maqdis*. In the same way, he will be intercessor with Allah to request Him to commence the judgement, and this is the *maqaam Mah-mood* (the praise worthy station) that is reserved for him alone. All the Prophets عليه السلام will stay away from this task but he will come forward. May Allah ever bless him and shower peace on him till the Last Day (*Aameen*). (*Tafseer Ibn Katheer*)

HADITH: { It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "I will be the chief of the children of Aadam عليه السلام on the Day of Resurrection. The first grave to open up will be mine and I will be the first one to intercede (before everyone else), and my intercession will be the first one to be accepted."} (*Muslim*)

Is it not our good fortune that we are from the *ummah* of the Prophet ﷺ obedience to whom was accepted by other Prophets عليه السلام? They too showed willingless to join his *ummah* ! But, it is the height of ignorance that we move away from his *Shari-ah* and feel bad when someone speaks out the truth. This happens at the instance of the ignorant *pirs* and *mawlvis* who mislead the *ummah*.

The dignity of the Prophet ﷺ is seen in the Qur-an. It was not that the Prophets عليه السلام alone showed their people the high rank of the Prophet ﷺ but in the holy Books that they received Allah had introduced His Prophet ﷺ and made it clear that he had to be obeyed.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ

{ ... those who follow this Messenger, the *ummi* Prophet * whom they find wirtten down with them in the Torah and the Injeel. } (al-A-raf, 7:157)

Those people who become Muslims know that the Books, Torah and Injeel, have foretold the coming of the *ummi* Prophet. His attributes are

* the unlettered Prophet

mentioned in the Books of Prophets who have described them to their people and instructed them to adopt his religion. Their scholars and monks know all these things. It is found in Musnad Ahmad that a villager reported:

In the times of the Prophet ﷺ, I went to Madinah to sell milk. Having disposed of the milk I thought that I should go and meet him and listen to what he says. I found him going with Sayyidina Abu Bakr رضی الله عنه and Sayyidina Umar رضی الله عنه and I followed them. They went to a Jew who knew the Torah. His young beautiful son was going through the throes of death and he was reciting the Torah next to him. The Prophet ﷺ talked to the Jew and said to him, "Tell me by Him who has revealed the Torah, does it mention me and say about my coming?" The Jew gestured with his head (No!) but his dying son said, "By Him Who has revealed the Torah, we find you mentioned in it. And, I testify that you are the Messenger of Allah." When he died the Prophet ﷺ said, "He is a Muslim. Remove the Jews from here." Then he arranged his funeral and the *salah*. (*Tafseer Ibn Katheer.*)

HADITH: {Sayyidna Ata ibn Yasar رضی الله عنه said that he asked Sayyidina Abdullah ibn Awf ibn al Aas رضی الله عنه to describe to him the attributes of the Prophet ﷺ as mentioned in the Torah. He said, "Yes. By Allah ! There are some of the same attributes of him in Torah as found in the Qur-an: O Prophet, we have sent you a witness (over the *ummah*) and a bearer of glad - tidings and a warner and a guard for the *ummah*. You are My slave and Messenger and I have named you Mutawakkal (one who trusts). You are not harsh, or rough, not one who shouts in the streets. You are not one who repulses evil with evil, but who forgives and supplicates for forgiveness, whose soul, Allah will not take away till He brings the misled people to guidance through him so that the people affirm that no one is worthy of worship save Allah. Allah will not take his soul away till he guides blind eyes, deaf ears and hardened hearts through the *Kalimah*." } (*Mishkat. Mazahir ul Haq.*)

This is the glorious station of our Prophet ﷺ. The Prophets علیه السلام, before him, gave tidings of his coming and their Books described him, but the Jew denied that when he came. The Jews and christians had been telling the people of Makkah and Madinah that he would arrive and many Jew scholars and astrologers had settled in Madinah to wait for him knowing that the time had come when, he would arrive at Madinah. However when he came, they rejected him because he was not one of them but an Arab and they even concealed the revelations about him.

وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ○

{ and though before (this) they used to pray for victory over those who disbelieve -- but when there came to them what they recognised they disbelieved therein. So the curse of Allah is on the disbelievers. } (al-Baqarah, 2:89)

When the Jews were pitched in battle against the Arab idolators, they used to tell the idolators that a Prophet of Allah was to come and they would vanguish them with him. They used to pray to Allah to send the promised Prophet that they may believe in him and join him to rout the idolators. But When the Prophet ﷺ came and they saw all the signs which convinced them at heart they rejected him because he was an Arab. They were jealous and got the curse of Allah upon them. As for the idolators who had been hearing from them about the Prophet ﷺ, they believed in the Prophet ﷺ and drove out the Jews. Once, Sayyidina Mu-az ibn Jabal رضی اللہ عنہ, Bishr ibn Bara رضی اللہ عنہ and Dawood ibn Salamah رضی اللہ عنہ reminded the Jews that they had been mentioning the Prophet ﷺ to them and everything they had said about him was found in him. " Why then do you not believe?" Salam ibn Mashkam said, "We did not refer to him,"It is this that the foregoing verse tells us. Their jealousy and arrogance prevented them from believing in him. (*Tafseer Ibn Katheer*)

These were the Jews who bragged loudly that they would believe in and help the Prophet ﷺ but when he came they rejected and opposed him.

If we observe the Muslims in our country today, they are very similar to the Jews in behaviour. They claim to love the Prophet ﷺ and revere his hair, call out *ya Rasool Allah*, and venerate his footprints but they run away when they hear true accounts of the *Shari-ah* of Prophet Muhammad ﷺ as a wild animal flees to save his life. And they reject the true accounts in the same way as the Jews rejected.

Dear Readers! These false ways do not add to the Prophet's ﷺ glory. Rather, they insult him. Allah has increased his dignity and honoured him to such an extent that none of the children of Sayyidina Aadam علیہ السلام, has been so glorified, either before him or afterwards. The Quran Says:

وَرَفَعْنَا لَكَ ذِكْرَكَ ○

{ And we exalted for you your renown. } **(al-Inshirah, 94:4)**

Abu Nu-aym has reported the Prophet ﷺ as Saying, "O Allah, you have honoured every Prophet before me. You called Ibrahim *Khaleel, Musa Kaleem* and you put the mountains under the authority of Dawood, the breeze and the devils under the power of Sulayman and caused the dead to revive at the hands of Isa. So, What is there for me?" Allah said,"Have I not given you something more excellent than all this? You are mentionend with Me. With My name I have placed the name of My Prophet." When the *Muazzin* calls out the *azan*, he says اشهدان لاإله إلاالله and follows it with اشهدان محمد رسول الله. The Owner of the throne is *Mahmood* and you are *Muhammad* ﷺ *(Tafseer Ibn Katheer)*

This is the honour and respect for him. This is his dignity. In millions of mosques, innumerable worshippers raise his name in the *azan* and the *salah*. Allah has made clear in this way that only His Prophet ﷺ is worthy of obedience.

In spite of that, the ignorance in our country has driven our Muslims to leave him and cling to the so-called *pirs* or *mawlvis*, a *Khwaja* here, a *darwaish* there, or a *wali* or a *sufi*. But they forgot the Prophet ﷺ.

This, infact, is the worst erring, straying off the path. Even a slight disregard of the *sunnah* in order to submit to some one is to go astray. If we pay attention to it, the following could become a means of guidance for us, Insha Allah.

HADITH: { Sayyidina Jabir رضی الله عنه reported that Sayyidina Umar ibn Khattab رضی الله عنه (once) brought a copy of Torah to the Prophet ﷺ and said, "O Messenger of Allah ! This is a copy of Torah." But, he did not say anything. Then Umar رضی الله عنه began to read from it. The Prophet's ﷺ face changed colour. Sayyidina Abu Bakr رضی الله عنه saw that and said, "Umar ! May those who lose, lose you. Do you not look at the Prophet ﷺ? " He looked up at the Prophet's ﷺ face and said, "I seek refuge in Allah from the wrath of Allah and His Messenger. We are pleased with Allah as our Lord, with Islam as our religion and with Muhammad as our Prophet." The Prophet ﷺ said, "By Him Who has my life in His Hand, if I, Musa and you were present (together) and you had agreed to follow Musa and not me then you would have been misled from the right path into the wrong. If Musa was alive and he had found my Prophethood, he would have followed me (surely)."}

(Mishkat. Mazahir ul Haq)

Allah has given the Prophet's ﷺ mission a universal application and

made him leader over all men. He is *Mercy fot the worlds* and Prophet for everyone.

وَمَآ اَرْسَلْنٰكَ اِلاَّ رَحْمَةً لِّلْعٰلَمِيْنَ ٥

{ And we have not sent you (O Prophet), but as a mercy to the worlds. } (al-Anbiya, 21:107)

Sayyidina Salman Farsi رضی اللہ عنہ said, "O Huzayfah ! The Messenger of Allah ﷺ said one day in his *Khut-bah* (sermon): If I have spoken harshly to anyone or cursed him in anger then know that I too am a human like you. I too get angry like you. But, of course, I am *mercy* to the worlds; so, I pray that Allah may make those words of mine into mercy for them." (*Tafseer Ibn Katheer*)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَ بَارِكْ وَسَلِّمْ ط

(O Allah ! Shower blessings, favour and peace on Muhammd, his family and his Companions)

The Merits Of The Companions رضی اللہ عنہم

We read in the Quran:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ، رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ، ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ٥

{ And the foremost, the first of the *Muhajirin* and the *Ansar*, and those who followed them in good-doing -- Allah is pleased with them, and they are pleased with Him, and He has prepared for them Gardens underneath which rivers flow, therein they shall abide for ever. That is a mighty triumph. } (at-Tawbah, 9:100)

HADITH: {Sayyidina Abu Sa-eed Khudri رضی اللہ عنہ reported that the Prophet ﷺ said, "Do not call my Companions bad, for, even if one of you spends gold (in the path of Allah) equal to the Mount Uhud, he will not gain reward equal to a Companion's reward of a *mudd* or half a *mudd*."} (*Mudd is a measure of weight.*) (*Mishkat, Mazahir ul Haq*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported the Prophet ﷺ as saying, "The Fire (of Hell) will not touch the Muslim who has seen me, or seen the person who has seen me."} *(Mishkat. Mazahir ul Haq)*

HADITH: {Sayyidina Abdullah ibn Mas-ood رضی اللہ عنہ reported that, the Prophet ﷺ said, "If I were to take anyone as my best friend, I would take Abu Bakr رضی اللہ عنہ but he is my brother and my Companion. However, as for your friend (that is, he himself), Allah has taken him for His *Khaleel* (friend)."} *(Muslim. Mishkat. Mazahir ul Haq)*

HADITH: {Sayyidina Jubayr ibn Mut-im رضی اللہ عنہ reported that a woman visited the Prophet ﷺ and spoke to him on some matter. He said to her that she should come later, but she said, "O Messenger of Allah! Tell me if I come and do not find you (and you are dead, what should I do)? " He said, "If you do not find me, go to Abu Bakr."}

(Bukhari. Muslim. Mishkat. Mazahir ul Haq.)

HADITH: {Sayyidina Amr ibn al-Aas رضی اللہ عنہ said that the Prophet ﷺ appointed him *ameer* (commander) of an army which he sent to *Zaat as - Sala-sil*. Then, when he met him, he asked, "Who do you love most? " And, the Prophet ﷺ said, "Ayshah! He asked again, "Who, among the men? " He said, "The father of Ayshah." Amr رضی اللہ عنہ again, "Who next?" The Prophet ﷺ said, "Umar." Amr ibn al-Aas رضی اللہ عنہ said, "He took some more names but I stopped asking for fear that my name may be the last."} *(Bukhari. Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Muhammad ibn Hanafiyah رضی اللہ عنہ said that he asked his father (Sayyidina Ali رضی اللہ عنہ), "Who is the best person after the Prophet ﷺ ? " He said, "Abu Bakr". He asked, "Who next?" And, his father said, "Umar !" he did not ask after that lest he take the name of Sayyidina Uthman رضی اللہ عنہ, but he changed the style of enquiry and asked, "You are the next best? " But, he said, "I am only a Muslim man. " *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Abu Hurayarah رضی اللہ عنہ has reported that the Prophet ﷺ said, "Whoever has given us anything, we have recompensed him except Abu Bakr who has been so good and kind to us that only Allah will recompense him on the Day of Resurrection. And, nobody's property has benefitted us as much as Abu Bakr's. If I were to make anyone my *Khaleel* and best friend then I would take him as my friend. Remember, your friend (the Prophet himself) is the *Khaleel* of Allah. "} *(Mishkat. Tirmizi. Mazahir ul Haq.)*

HADITH: { Sayyidina Umar رضی اللہ عنہ said, "Abu Bakr is our chief

and the dearest of us all to the Prophet ﷺ ." } *(Mishkat. Mazahir ul Haq)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "One day Jibreel علیہ السلام came and taking my hand into his, showed me that gate of Paradise through which my *ummah* will enter Paradise (this was during the *mi-raj*). " Abu Hurayrah رضی اللہ عنہ said, "O Messenger of Allah! Would that I had been with you and seen that gate! " The Prophet ﷺ said, "Abu Bakr! Know that you will be the first person of my *ummah* to enter Paradise." } *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Umar رضی اللہ عنہ said that Sayyidina Abu Bakr رضی اللہ عنہ was mentioned once and he wept and said, "In the times of the Prophet ﷺ. Abu Bakr did something on a certain day and a certain night. I wish my deeds had been like that all my life. The deed he performed on the night was when he migrated with the Prophet ﷺ and they came to the cave Thaur. He said to the Prophet ﷺ, 'By Allah, I will not let you go inside until I go first so that if there is anything inside, it would sting me and not you.' He went in and swept it clean and found three holes one of which he plugged up with a piece of his lower garment which he tore off for the purpose. In the two others, he inserted his heels and then suggested to the Prophet ﷺ that he may enter the cave. He came in and slept after placing his head on the lap of Abu Bakr. Meanwhile, a snake stung Abu Bakr رضی اللہ عنہ on his feet but he did not make any movement lest the Prophet ﷺ be disturbed in his sleep. However, because of severe pain, tears dropped from his eyes annd fell on the Prophet's ﷺ face and he asked, 'Abu Bakr ! What is wrong? ' He said, 'May my parents be ransomed to you, I have been stung.' The Prophet ﷺ applied his saliva on the wound and he felt cured. Much later after this incident, the snake's poison made itself felt and caused Abu Bakr's رضی اللہ عنہ death. As for the deed he performed in the day it is that when the Prophet ﷺ died some of the Arabs turned apostate saying that they would not pay *zakah*. He said, 'If they refused me a tether I would fightthem for it.' "Sayyidina Umar رضی اللہ عنہ said, "O Khalifah of the Prophet ﷺ, be kind and gentle to the people." He said, "In the Days of *Jahiliyah* (ignorance), you were very harsh and terrible have you become weak on joining the folds of Islam? The revelation has ceased and the religion has been perfected. So, will it become weak and imperfect while I am alive? (certainly. no!). "} *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Sa-d ibn Abu Waqqas رضی اللہ عنہ said that Sayyidina Umar رضی اللہ عنہ sought permission to meet the Prophet ﷺ. Some women of Quraysh were sitting with the Prophet ﷺ and talking with him in a loud voice. When he sought permission and the women

heard his voice they hurried to veil themselves. Sayyidina Umar رضی اللہ عنہ came in and saw the Prophet ﷺ smile and he said, "May Allah always keep you smiling. "The Prophet ﷺ said, "I am astonished at these women. (They were making a noise in my presence but) on hearing you, they observed the veil. Sayyidina Umar رضی اللہ عنہ addressed them, "O enemies of yourselves! You fear me and not the Messenger of Allah? " They said, "Yes! you are harsh of habit and of tongue!" The Prophet ﷺ said to him, "O son of Khattab ! Talk of something else. By Him who has my life in His Power, when you walk along a path, the devil avoid meeting you and he goes, away from your path to another one." }

(*Mishkat. Bukhari. Muslim. Mazahir ul Haq.*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported the Prophet ﷺ as saying, "When I went to Paradise (on the night of *Mi-raj*) I met the wife of Abu Talhah (Misa) * and I heard foot steps. I asked who that was and Jibreel علیہ السلام told me that it was the sound of Bilal's foot steps. I saw a palace in whose courtyard a young woman was seated. I asked to whom the palace belonged and the people of Paradise said, 'Umar ibn al-Khattab.' I intended to go in and see it but then I remembered your sense of jealousy." Umar رضی اللہ عنہ said, "O Messenger of Allah! May my parents be sacrificed for you, will I be jealous at your entry?" }

(*Bukhari. Muslim. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abu Sa-eed al-Khudri رضی اللہ عنہ said that the Prophet ﷺ said, "I was asleep when I saw people being brought to me. They all wore shirts. Shirts of some of them reached their chests and of some others lower down. The Umar ibn al-Khattab was brought before me and his shirt was so long that it trailed on the ground as he walked. "The people asked, "Messenger of Allah, how do you interpret this dream?" and he said, "Religion."} (*Bukhari. Muslim. Mishkat*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ, reported having heard the Prophet ﷺ say, - "While I was asleep I found myself at a well over which a bucket was placed. I drew from it as much as Allah pleased. Then Abu Bakr drew from it one bucketful or two but there was weakness in his drawing from the well which may Allah forgive him. The bucket then changed into a larger bucket which Umar ibn al-Khattab took hold of. And I have never seen a man as strong drawing as Umar did. The people watered their camels to the full and because of abundant water, they made it a place for camels to rest." In the version or Ibn Umar

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* else where the name is Rumaysha, but in the urdu text of this book it is میصاء.

رضی اللہ عنہ it is in these words? "Then Umar took the bucket from Abu Bakr رضی اللہ عنہ and it became a large bucket. I have not seen a young man strong enough working like Umar in drawing bucketfuls of water till people had enough. And because of plenty of water, people made it a resting place for camels." } (*Bukhari. Muslim. Mishkat. Mazahir ul Haq*)

HADITH: { Sayyidina Ali رضی اللہ عنہ said that they did not think it beyond possibility that *sakinah* should find expression with Umar's tongue. (Whatever he said produced peace and tranquility.) }

(*Mishkat. Mazahir ul Haq*)

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ said that the Prophet ﷺ had made this supplication, "O Allah! Let Islam gain in night and power through Abu Jahl ibn Hisham or through Umar ibn al-Khattab." The next morning, after this supplication, Umar ibn al-Khattab came to the Prophet ﷺ and embraced Islam. Thereafter, the Prophet ﷺ offered *salah* publicly. } (*Mishkat. Tirmizi. Mazahir ul Haq.*)

HADITH: { Sayyidina Uqbah ibn Aamir رضی اللہ عنہ said that the Prophet ﷺ said, "If there had been a Prophet after me, he would have been Umar. "} (*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Aslam رضی اللہ عنہ said that Ibn Umar رضی اللہ عنہ enquired certain things from him. So, he said, "After the death of the Prophet ﷺ, I did not find anyone more engaged in virtuous deeds than Umar رضی اللہ عنہ till he reached his last age."} (*Mishkat. Mazahir ul Haq*)

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ said, "I was among the men when they prayed for Sayyidina Umar رضی اللہ عنہ (in the day he died). His body was placed on a wooden plank preparatory to a bath. While I was standing, someone came behind me and placed his elbow on my shoulder. He said, Umar, may Allah have mercy on you. I hope that Allah will take you to your two friends, the Prophet ﷺ and Abu Bakr رضی اللہ عنہ because I often heard the Prophet ﷺ say that he was there, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ were there, that he went and Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ went, he entered and Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ entered, he came out and Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ came out. I turned to find that the speaker was Ali ibn Abu Talib رضی اللہ عنہ."} (*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abu Sa-eed al-Khudri رضی اللہ عنہ reported that the Prophet ﷺ said, "In Paradise, its inhabitants will see *Illiyoon* (the higher level) as you see a sparkling star in the extremities of the sky. And Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ will be among the

people of *Illiyoon*. Rather they will gain a higher level than that. "}

(*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Anas رضی اللہ عنہ reported the Prophet ﷺ as saying, "Abu Bakr and Umar will be the chiefs of all the middle-aged inhabitants of Paradise, the earliest and the lastest, except the Prophets and Messengers. "} (*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Huzayfah رضی اللہ عنہ said that the Messenger of Allah ﷺ said, "I do not know how long I will remain among you. So, after me, you should follow and imitateAbu Bakr and Umar. "}

(*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Anas رضی اللہ عنہ said that when the Prophet ﷺ entered the mosque no one dared to raise his head except Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. They smiled to him when they saw him and he smiled to them when he saw them. } (*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ said that the Prophet ﷺ one day went out of his room and entered the mosque with Abu Bakr and Umar on his right and left. He held their hands in his and said, "We shall be raised on the Day of Resurrection in this manner. "}

(*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abdullah ibn Hantab رضی اللہ عنہ said that in seeing Abu Bakr and Umar, the Prophet ﷺ said, "They are (for Muslims) like hearing and sight."} (*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abu Bakrah رضی اللہ عنہ said that a man said to the Prophet ﷺ that he dreamt as though a scale descended from the sky. The Prophet ﷺ and Abu Bakr رضی اللہ عنہ were weighed in that scale and the Prophet ﷺ washeavier. Then Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ were weighed and Abu Bakr رضی اللہ عنہ was heavier. Then Umar رضی اللہ عنہ and Uthman رضی اللہ عنہ were weighed and Umar رضی اللہ عنہ was heavier. Then the scale was taken up The Prophet ﷺ was grieved on hearing the (account of the) dream. He said, "You have seen the *Khilafat* of the Prophethood (meaning, it will go up to Umar رضی اللہ عنہ). Then Allah will give kingdom to whom He wills. "} (*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Ibn Mas-ood رضی اللہ عنہ reported that the Prophet ﷺ said, "A man will come to you from the dwellers of Paradise." Abu Bakr رضی اللہ عنہ then came. He said after that, "A man will come to you from the dwellers of Pradise." Umar رضی اللہ عنہ came on that.}

(*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا said that on a moonlit night while the Prophet's head was on her lap, she asked him if anyone had as many good deeds as there were stars in the sky. He said, "Yes. Umar رضی اللہ عنہ has as many good deeds. "She then asked about the condition of Abu Bakr's رضی اللہ عنہ deeds and he said, "Umar's good deeds during all his life are like one good deed of Abu Bakr." رضی اللہ عنہ}

(*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا said that the Prophet ﷺ was lying down in his house with his thighs or his legs uncovered. Abu Bakr sought permission to enter and he called him in and continued to lie as he was. Then Umar sought permission to enter and he called him in and he continued to lie as before. Then Uthman sought permission and he sat up and arranged his clothing. When they had gone, she asked him, "Abu Bakr came and you did not stir for him and continued to lie down as you were. Umar came and you did not stir for him but continued to lie down as you had been. When Uthman came, however, you sat up and arranged your clothing." He said "Shall I not be modest with him to whom the angels are modest." } (*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abdur Rahman ibn Samurah رضی اللہ عنہ said, "In the time of the army of Ashrah, Uthman brought one thousand dinars in the sleeve of his shirt and put them in the lap of the Prophet ﷺ. I saw the Prophet ﷺ turn them over in his lap and say. 'After today, if Uthman does a bad deed, he will not be harmed by it.' He said that twice. "}

(*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Anas رضی اللہ عنہ said that when the Prophet ﷺ had given orders for the *bay-ah ridwan* (oath of allegiance) Uthman had gone to Makkah as the Prophet's ﷺ envoy. The people took the oath of allegiance and the Prophet ﷺ said, "Uthman has gone on an errand for Allah and Allah's Messenger, "and he struck one of his hands on another. Thus, the Prophet's hand was better for Uthman than the hands. that had sworn allegiance on their own behalf. }

(*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Murrah ibn Ka-b رضی اللہ عنہ said that he heard the Prophet ﷺ say about *fitan* (trials and corruption), that they were very near. As he was saying that a man passed by having covered his head by a garment. He said, "On that day this man will be rightly guided." Murrah ibn Ka-b رضی اللہ عنہ said that, on hearing those words, he got up and followed the man. He found that the man was Uthman and made him turn his face towards the Prophet ﷺ and asked, "Is this the man?" He said "Yes!" } (*Tirmizi. Mishkat. Ibn Majah. Mazahir ul Haq.*)

HADITH: { Sayyidina Ibn Umar رضی الله عنه said that the Prophet ﷺ mentioned the *fitnah* (civil unrest) and said, "This man will be killed in it wrongly. "And, he indicated to Uthman رضی الله عنه. }

(*Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Anas رضی الله عنه said that, one day the Prophet ﷺ ascended the Mount Uhud with Abu Bakr, Umar and Uthman رضی الله عنه. Mount Uhud began to shake (in happiness). The Prophet ﷺ kicked it and said, "Uhud, steady yourself, for, on you are a Prophet, a Siddiq (the truthful) and two martyrs. "} (*Bukhari. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abu Musa al-Ashari رضی الله عنه said that he was with the Prophet ﷺ in a garden of Madinah. A man came and asked that the gate should be opened and the Prophet ﷺ said, "Open the gate for him and give him good tidings of Paradise." Abu Musa رضی الله عنه opened the gate and found Abu Bakr رضی الله عنه on the other side and he conveyed the glad tidings the Prophet ﷺ had asked him to convey. Abu Bakr رضی الله عنه praised and thanked Allah. Another man then came and asked for the gate to be opened and the Prophet ﷺ said, "Open the gate and give good news of Paradise to him." Abu Musa رضی الله عنه opened the gate for him and found Umar رضی الله عنه at the other end and when he conveyed to him the Prophet's ﷺ good news of Paradise, he praised and thanked Allah. Then another man requested that the gate should be opened for him and the Prophet ﷺ said, "Open the gate for him and give him glad news of Paradise against the trial and tribulation he will face." Abu Musa رضی الله عنه opened the gate for him and found Uthman رضی الله عنه at the gate. He informed him what the Prophet ﷺ had said and he praised and thanked Allah and added, "Allah is the One Whose help I seek against the trials. "} (*Bukhari. Muslim. Mishkat. Mazahir ul Haq.*)

HADITH: { It is reported by Sayyidina Sa-d ibn Waqqas رضی الله عنه that the Prophet ﷺ said to Sayyidina Ali رضی الله عنه, "You are to me like Haroon was to Musa. However, there will be no Prophet after me (and you will not be a Prophet as Haroon was one). "} (*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Zirr ibn Hubaysh رضی الله عنه said that Sayyidina Ali رضی الله عنه said, "By Him Who split the grain and created the soul the unlettered Prophet ﷺ said to me that only a Believer would love me and hypocrite would hate me. "} (*Mishkat Mazahir ul Haq.*)

HADITH: {Sayyidina Sahl ibn Sa-d رضی الله عنه reported that the Prophet ﷺ said on the day of Khaybar, "Tomorrow. I shall give this standard to a man at whose hands Allah will give victory over the fort of Khaybar. That man will love Allah and His Messenger and Allah and His

Messenger will love him." In the morning everyone came to him hoping to receive the standard (and when they were gathered), he asked, "Where is Ali ibn Abu Talib?" They submitted, "O Messenger of Allah! He has an ailment of the eye." He said that someone must go and fetch him, So, he was brought. The Prophet ﷺ applied his saliva on his eyes and he recovered as if they had never pained him. Then, he gave him the standard and he said, "O Messenger of Allah, I will fight them till they become like us (Muslims)." The Prophet ﷺ said, "Go ! Use your natural mildness and when you are on the battlefield, first invite them to Islam and tell them afterwards of the demands of Allah on a Muslim. By Allah ! If by your effort. Allah brings even one man to the fold of Islam, that would be better for you than you should get red camels. "}

(Bukhari. Muslim. Mishkat. Mazahir ul Haq.)

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ said that the Prophet ﷺ arranged fraternity among his Companions (making one a Brother of another). Then Sayyidina Ali رضی اللہ عنہ came tears rolling down his eyes and he said, "You have created brotherhood among the Companions but not made me anyone's brother The Prophet ﷺ said, "Both in this world and the next, you are my brother "} *(Tirmizi. Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Ali رضی اللہ عنہ said that the Prophet ﷺ said, "I am the house of wisdom and Ali is its door. "}

(Tirmizi. Mishkat, Mazahir ul Haq.)

HADITH: { Sayyidina Umm Salamah رضی اللہ عنہا reported the Prophet ﷺ as saying. "A hypocrite does not love Ali while Believer does not harbour hatred for him. "} *(Tirmizi. Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Umm Salamah رضی اللہ عنہا reported that the Prophet ﷺ said, "If anyone reviles Ali it is as though he has reviled me. "} *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Ali رضی اللہ عنہ reported that the Prophet ﷺ said to him, " You have one resemblance to Isa علیہ السلام. The Jews despised him to such an extent that they slandered his mother (accusing her of adultery) while the Christians loved him so much that they placed him in a position that was not his." The Prophet ﷺ then said to him, "Two people will perish on your account. One of them will love you beyond limit crediting you for merits that you do not possess and the other will oppose you so much that they will not stop from slandering you. "} *(Mishkat. Mazahir ul Haq.)*

Obedience to the Messenger ﷺ

Everyone in the world who believes in God loves Him and adopts a course to please Him though that may not meet His approval. He strictly follows his course, sacrificing his property and life for that. All such people have one aim : to please God. Their religious leaders tell them that they should fear Him, their Creator and Sustainer, and put in tremendous physical effort and monetary contribution towards that end. However, none can gain success in this regard unless God also loves him. So, let us investigate who deserves the love of Allah and we first look into the Quran and then into the Ahadith.

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

{ Say, "If you love Allah then follow me, Allah will love you, and forgive you your sins. And Allah is Forgiving, Merciful. "} (Aal-Imran, 3:31)

This verse makes it very clear that if anyone claims to love Allah but his deeds and belief do not conform to the Prophet's ﷺ directives then he lies in his claims. The Prophet ﷺ has said, "If anyone performs a deed which we have not sanctioned then that is rejected."

(*Tafseer Ibn Katheer*)

Allah has made it clear that He loves him who obeys His beloved Prophet ﷺ. Allah asked His Prophet ﷺ to declare to all men and *jinn* in whichever corner of the world they live that Allah will love those who follow the Prophet ﷺ. Their claim of love for Allah will be true only if they follow the Prophet ﷺ.

HADITH: { Sayyidina Jabir رضی اللہ عنہ has reported that the Prophet ﷺ used to stand against the trunk of a palm-tree. A woman of the Ansar, or a man, said to him. "O Messenger of Allah, should we not raise a *minbar* (pulpit) for you? " He said, "If you wish." So, they built a *minbar* for him -- when it was friday and he went to the *minbar*, the tree began to cry like a boy and the Prophet ﷺ alighted from the *minbar* and embraced the trunk and it moaned like a child who is silenced. It wept in memory of the *zikr* (mention of Allah) that was made near it. }

(*Bukhari. Trimizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Jabir ibn Samurah رضی اللہ عنہ reported the Prophet ﷺ as saying, "I remember the rock in Makkah that used to salute me even before I was Prophet. } *(Mishkat. Mazahir ul Haq.)*

A man greets another whom he loves and all the creation loves the Prophet ﷺ but we will have to follow our love with action.

وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ

{ And if you obey him (the Prophet), you would be righty guided . }
(an-Nur, 24:54)

Thus, no saint or sufi or *mawlvi* can be successful unless he believes sincerely what the Prophet of Allah says.

فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ۝

{ So fear Allah and obey me (the Prophet).}
(ash-Shu-ara, 26:110)

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ ۚ

{ Whoever obeys the Messenger, he indeed obeys Allah. }
(an-Nisa, 4:80)

No other Prophet or any angel was given a like status when Allah says that anyone who obeys His Messenger, Sayyidina Muhammad ﷺ, has indeed obeyed Him.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "He who obeys me (really) obeys Allah and he who disobeys me disobeys Allah. "} (abridged)
(Bukhari. Tafseer Ibn Katheer.)

The claim to love Allah will be considered true if His commands are obeyed sincerely. And, He has commanded that His Prophet ﷺ should be obeyed. Thus, he who obeys the Prophet ﷺ will be triumphant but he who denies it, for Him Allah's judgement is this:

قُلْ أَطِيعُوا اللّٰهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِينَ ۝

{ Say, "Obey Allah and the Messenger. " But if they turn back, Allah surely loves not the disbelievers. }
(Aal-Imram. 3:32)

وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝

{ And whoseever obeys Allah and the Messenger, they are with those whom Allah has blessed -- of the Prophets and the truthful, and the martyrs, and the righteous; and an excellent company they are ! That is a bounty from Allah, and Allah suffices as Knower. } (an-Nisa, 4:69-70)

Ibn Marduwiyah رضی اللہ عنہ has reported that a man went to the Prophet ﷺ and said, "O Messenger of Allah ! I love you more than my life and my family and children. When I am at home, the desire to see you makes me restless and I am impatient. I come running to you and go away after seeing. But when I think of death, I am sure that you will be with the Prophets in Paradise and I fear that I will be deprived of seeing you." The Prophet ﷺ did not give an answer, but the above verse was revealed. *(Tafseer Ibn Katheer.)*

It is reported in *Musnad Ahmad* that someone said to the Prophet ﷺ, "I believe in the unity of Allah and I bear testimony that you are His Messenger. I observe five times daily *salah*, and pay *zakah* on my wealth, and fast in the month of Ramadan. The Prophet ﷺ said, "Whoever observes that till he dies, will be with the Prophets, the truthful and the martyrs in Paradise like this, " and he indicated with his two fingers, "but the condition is that he does not disobey his parents."

(Tafseer Ibn Katheer.)

HADITH: { Sayyidinna Abu Hurayrah رضی اللہ عنہ said that a villager said to the Prophet ﷺ, "O Messenger of Allah ! Show me a deed that I may perform and go to Paradise." He said, "Worship Allah and do not associate anyone with Him. Offer the *fard salah*, pay *zakah* and keep the fasts of Ramadan. " The villager said, "By Him Who has my soul in His Hand. I will not deduct from or increase to, it anything. " When he had gone away, the Prophet ﷺ said, "He who wishes to see a man from Paradise should see him. "} *(Muslim)*

Let those Muslims ponder over it who give their all to observe customs and feel proud about it. but flee from *salah* and fasting like birds flee from hawks.

فَمَالَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ○ كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ○ فَرَّتْ مِنْ قَسْوَرَةٍ ○

{ What is then the matter with them that they turn away from the Admonition? As if they were startled asses, fleeing from a lion. } **(al-Muddath thir, 74:49-51)**

Why is it that the disbelievers run away from your advice and invitation and the Quran and Hadith like wild asses from the hunting lion? ***(Tafseer Ibn Katheer.)***

Whoever obeys the Prophet ﷺ is promised Pradise where he will be with the Prophet, the truthful and the martyrs. but, the greatest blessing will be the pleasure of Allah compared to which all other blessings are insignificant.

HADITH: { It is reported by Sayyidina Ibn Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said, "Islam is based on five things :

(1) to bear witness that there is no God except Allah and Muhammad ﷺ is His slave and Messennger,
(2) to observe *salah*,
(3) to pay *zakah*,
(4) to perform Hajj, and
(5) to keep the fasts of Ramadan. "} *(Mishkat. Mazahir ul Haq.)*

Finality Of The Prophethood

وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ۔

{ but he is the Messenger of Allah and the last of the Prophets.} (al-Ahzab, 33:40)

We must be grateful to Allah that He sent the great Messenger ﷺ to us as the seal of Prophets and Messengers. Allah has informed us through His Book and the Prophet ﷺ through Ahadith that no other Prophet would come now. Anyone who claims to be a Prophet or Messenger after him is a liar through he may perform tricks, jugglery, or magic or miracle that belie intelligence. All that is fraud. *(Tafseer Ibn Katheer.)*

He is the Messenger of Allah and the Seal of Prophets. Allah knows

where He has placed the office of Messengership. This verse states that there will be no Prophet after Prophet Muhammad ﷺ and if there is no Prophet then how will there be a Messenger ? Messengership is more significant than prophethood and every Messenger was a Prophet but every Prophet was not a Messenger. (*Tafseer Ibn Katheer.*)

The third most significant factor after the Quran and Hadith is the concensus of the Companions رضي الله عنهم اجمعين. It is clear from all historical accounts that the Companions رضي الله عنهم waged war against those who claimed Prophethood after the death of the Prophet ﷺ and against those who followed them (the false claimants).

Muslims have always believed, right from the first century till now, that *Khatam an Nabiyeen* means 'Last Prophet'. After the Prophet ﷺ, the doors to prophethood have been shut for ever, and Muslims have always believed in that. They have never disagreed that if anyone, after Sayyidina Muhammad ﷺ, claims to be a Prophet or Messenger and those believe in him, they are all outside the folds of Islam.

The first thing is that it is a sensitive issue and according to the Quran it is a basic belief of Islam on which a man's standing as believer or unbeliever depends. If anyone does not believe in a Prophet then he is a disbeliver but if one believes in someone as a Prophet which he is not then again he is a disbeliever. If another Prophet had to come, this would have been stated clearly in the Quran and the Ahadith. The Prophet ﷺ would have mentioned to his *ummah*, before his death, that a Prophet would arise and they should believe him. Allah and His Prophet would never have concealed that fact from us and would never have told us that no Prophet would come after Prophet Muhammad ﷺ.

According to a Hadith in *saheeh Muslim* the Prophet ﷺ said, "I have been given excellence over all Prophets in six ways:

(1) I have been given concise but comprehensve words in meaning.
(2) I have been helped by terror in the hearts of the enemies.
(3) Spoils have been made lawful to me.
(4) All the earth has been made a mosque and pure for me.
(5) I have been sent to all the creatures, and
(6) There will be no Prophet after me. (*Tafseer Ibn Katheer*)

هُوَالَّذِیٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ كُلِّهٖ ؕ وَكَفٰی بِاللّٰهِ شَهِیْدًا ؕ

{ He is (Allah) Who has sent His Messenger with the guidance and the religion of Truth, that He may make it triumph over all religions. And Allah sufices as Witness.} (al-Fath, 48:28)

This verse states that Islam will triumph over all religions till the Last Day. If there was to be another Prophet then he would bring a True Religion. In that case, what would be meant by Islam's triumph over all religions? How can Truth triumph over truth? Clearly, the True Religion is Islam, the religion brought by Sayyidina Muhammad ﷺ. and Divine pleasure will be received by conducting oneself on it.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

{ You are the best community raised up for Mankind; you enjoin what is right and forbid what is wrong.} (Aal-Imran, 3:110)

This verse certifies the *ummah* of Prophet Muhammad ﷺ as the best *ummah* which means that after the best of Prophets they need not wait for any other Prophet. Their task is to convey the teachings of Prophet Muhammad ﷺ to other people. If there had to be another Prophet then this *ummah* could not have been the best of *ummah*.

HADITH: { It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Prophet ﷺ said. "My example among the Prophets is like a man who built a beautiful house but left space for a block where he kept nothing. People looked round it and were happy at its beauty but wondered how good it would have been if the space had been filled, Thus, I am that space among the Prophets. "}

(Bukhari. Muslim. Tirmizi. Tafseer Ibn Katheer.)

HADITH: { Sayyidina Abu Hurayrah رضي الله عنه has reported that the Prophet ﷺ said. "The Banu-Isra-il were led by the Prophets. When a Prophet died another succeeded him but there will be no Prophet after me. Rather, there will be *Khalifahs*. } *(Bukhari)*

HADITH: { Sayyidina Anas ibn Maalik رضي الله عنه reported that the Prophet ﷺ said, "The series of Messengers and Prophets has ended; now (there is) after me, no Messsenger, no Prophet. "} *(Tirmizi.)*

HADITH: { Sayyidina Utbah ibn Aamir رضي الله عنه has reported the Prophet ﷺ as saying, "If there was a Prophet after me, he would have been Umar ibn al-Khattab. "} *(Tirmizi)*

HADITH: { Sayyidina Sa-d ibn Abu Waqqas رضی اللہ عنہ reported that the Prophet ﷺ said to Sayyidina Ali رضی اللہ عنہ, "Your relationship with me is like that of Haroon with Musa but there is no prophet after me." }

(*Bukhari. Muslim.*)

HADITH: { Sayyidina Thawban رضی اللہ عنہ reported that the Prophet ﷺ said, "The Last Day will not taken place till many tribes of my *ummah* join the idolators and worship idols. And, soon there would be thirty liars in my *ummah* each one of them will claim that he is a Prophet although I am the *Khatam an Nabiyeen* (seal of the Prophets), there being no Prophet after me." }

(*Tirmizi. Abu Dawood. Mishkat. Mazahir ul Haq*)

Imam Ghazali رحمۃ اللہ علیہ has written in *Kitab al Iqtisad* that Allah's saying وَلٰكِن رَّسُوْلَ اللهِ وَخَاتَمَ النَّبِيّٖنَ (الآیہ) is a clear, firm statement * that there is no Prophet after Prophet Muhammad ﷺ. This is also what is evident from the Ahadith *mutawatir* (undoubted, continuous traditions) and all the *ummah* is agreed on that, So, some liars have been cunning and made it know that though no determined Messenger will come a Prophet alone may arise. Imam Ghazali رحمۃ اللہ علیہ has added that he is a disbeliever who tries to cheat the *ummah* by circulating ideas contrary to what the Quran and Hadith and general concensus hold. He only lies.

(*Tafseer Mawahib ur Rehman.*)

"And if he says, ' I am a Prophet, ' or ' I am your Prophet ' then he should be denied and called a disbeliever." (*Fatawa Alamgiri*)

When is a new Prophet or Messenger sent? He is sent when the followers of a Prophet or Messenger alter the religion, or alter the revealed Book, or the determined time of the *Shari-ah* a Prophet or Messenger has passed away, or he is sent to a particular people only, not to all mankind. Another Prophet or Messsenger is then sent to correct the wrongs that have been adopted in religion and in the Book. Allah has been very favourable to this *ummah* that all these possibilities have been terminated with the coming of the Prophet ﷺ.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ

{ Surely We have revealed the Admonition (the Quran), and surely We are its Guardian.} (al-Hijr, 15:9)

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* but, he is the Messenger of Allah and the last of the Prophets (33:40).

There can be no alteration in the Quran as there had been in other Books. No one is against the earlier Books, yet there are changes in them; but, the Quran has opposition to it and they try to alter it, yet they do not succeed because Allah is its Guardian. Allah has grown thousands of people who have memorised the Quran and we have spoken about it earlier under the heading *sunnah wal jama-at*. There can be no change in it and, in the same way, the religion is perfected.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ،

{ This day have I perfected your religion for you and completed my blessing on you and have approved *al-Islam* as a *deen* (code of life) for you .} (al-Ma-idah, 5:3)

There will be no other religion till the last and because it is perfected there is no need for another Prophet or Messenger.

Allah is Guardian over all the Prophet and Messengers from their childhood and their life is the best of all mankind and a means of guidance for them.

HADITH: { Sayyidina Jabir ibn Samurah رضی الله عنه narrated, "I saw the seal of Prophethood of the Prophet ﷺ between his two shoulders. It was like a red protruding flesh, its size like that of a pigeon's egg. "}

(*Shama-il Tirmizi.*)

The seal is applied when the task is over. There will then be no deduction from it and no addition to it.

The Islamic world has always agreed from the first century on the meaning of *Khatam an Nabiyeen*. Muslims have always believed that doors to Prophethood are now shut and they have never disagreed that anyone who claims to be a Prophet after Prophet Muhammad ﷺ and anyone who believes in him are (all) outside the folds of Islam.

We learn from Ahadith that Sayyidina Isa علیہ السلام will come to the world again before the Last Day and join the *ummah* of Prophet Muhammad ﷺ.

HADITH: { It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, " I swear by Him Who Has my soul in His Hand, it is soon that the son of Maryam علیہ السلام (Isa علیہ السلام) will come to you as a judge and fair arbitratior. He will come down and break the

cross, kill swine, suspend *jizyah* and cause wealth to flow to such an extent that no one will be there to take from it. "} (*Tirmizi*)

This is what the mischievous liars use to lure simple Muslims to entertain doubts concerning the finality of Prophethood.

The answer to it must be borne in mind so that no one is able to deceive you. The meaning of finality of Prophethood is that no Prophet will be commissioned after Prophet Muhammad ﷺ, no new Prophet will come. To commission a Prophet is that Allah grants a slave Prophethood and makes him responsible for guidance of mankind.

However, to send once again to this world one who is already a Prophet is not to commission him. Sayyidina Isa عليه السلام was commissioned as a Prophet before Sayyidina Muhammad ﷺ. He had taken care of his mission among the Banu Isra-il and was raised alive to the heavens. He did not die and was not martyred. This is stated in theQuran very clearly.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ○ بَلْ رَّفَعَهُ اللهُ إِلَيْهِ ۚ وَكَانَ اللهُ عَزِيزًا حَكِيمًا ○

{ And for their saying, "We have slain *al-Masih Isa*, son of Maryam, the Messenger of Allah, " And in fact they did not slay him, nor did they crucify him, but only a likeness of him was shown to them. And those who differ therein are surely in doubt thereof. They have no Knowledge about it, but only follow a surmise, and they slew him not of a certainty. Nay, Allah raised him unto Himself, And Allah is ever Mighty, Wise.} (an-Nisa, 4:157-158)

So, if he comes to the world again from the heavens then his coming is not contradictory to the finality of Prophethood. Let us see it through an example:

" A King appoints someone a governor of a state and he completes his term, retires and goes away to another country or state. He returns to the same state after some time on an errand from the king but not as a governor. Obviously, his recoming will not disturb or hamper the office of the current governor and no one can say that there are two incumbents

to the office of governorship "

Thus, the recoming of Sayyidina Isa عليه السلام will not change the Prophet's ﷺ status as last of the Prophets.

The coming back of Sayyidina Isa عليه السلام will not be as a Prophet but as one of the *ummah* of the Seal of the Prophets ﷺ. He will not conduct himself on his Book, the *Injeel* but on the Quran.

According to the Ahadith, an important reason for his coming back is to Kill the *Maseeh ad-Dajjal* and protect the *ummah* from his mischief.

HADITH: { Sayyidina Nawwas ibn Sam-an Kilabiyi رضی الله عنه has reported that the Prophet ﷺ said, " ..... Then, Isa will search for Dajjal and find him at the gate of Ludd and slay him there. "} (*abridged*)

(*Tirmizi*) (*Ludd is the airport for Israil these days.*)

HADITH: { Sayyidina Mujamma ibn Jariyah Ansari رضی الله عنه reported that he heard the Prophet ﷺ say, "Ibn Maryam will slay Dajjal at the gate of Ludd. "} (*Tirmizi*)

After the Quran and *sunnah*, the Companions رضی الله عنهم in their concensus hold the third-most significant rank. It is historically established that they never failed to wage war against anyone who claimed to be a Prophet and who believed in such a claimant after the death of Prophet Muhammad ﷺ. Since the first century till today all the *ulama* confirm that there can be no Prophet or Messenger after Sayyidina Muhammad ﷺ and if anyone claims to be one then he is a disbeliever and anyone who believes in him is also a disbeliever and they are outside the folds of Islam.

A group of people promotes this disbelief. No Muslim should fall prey to their luring talk. May Allah protect all Muslims from the trial of Dajjal and from fake Prophets too. *Aameen.*

The Life of the Prophet ﷺ حیات النبی ﷺ

HADITH: { Sayyidina Aws ibn Aws رضی الله عنه reported that the Prophet ﷺ said, " The best of your days is Friday. Aadam عليه السلام was created on this day and he died on this day. The trumpet will be blown on this day. On this day everyone will become unconscious. Therefore, invoke blessings on me frequently on this day because your benediction

are presented to me." He was asked, "Messenger of Allah, how will our benediction be presented to you when your body will not be preseved? " So, he said, "Allah has prohibited the earth from consuming the bodies of the Prophets عليه السلام."} (*Abu Dawood Ibn Majah*)

The Prophets عليه السلام truly live in their graves. Allamah Sakhawi رحمة الله عليه has written, "We believe and confirm that the Prophet ﷺ is alive in his grave and he is being given sustenance and the earth does not consume his body. The *ummah* is agreed on this. " (*al-Qawl al-Badee*)

Hafiz Ibn Qayyim رحمة الله عليه has written that the soul of the Prophet ﷺ is with the souls of the other Prophets in the *rafeeq a-la* (higher company). Besides, his soul has a particular relationship with his body so that he responds to one who offers *salaam*. (*Zad al-Ma-ad.*)

HADITH: { Sayyidina Abu Hurayrah رضي الله عنه reported that the Prophet ﷺ said, "If anyone invokes blessing on me at my grave, I will hear that and if anyone invocates blessing from far away then that will be conveyed to me. "} (*Mishkat. Mazahir ul Haq.*)

The question does arise: *how do we reconcile the verse of the Quran?*

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝

{ Surely you will die and surely they (too) will die.}

(az-Zumar, 39:30)

This verse is evidence that the Prophet ﷺ has died but the Ahadith confirm that all Prophets عليه السلام are alive in thier respective graves. How do we compromise the two things?

The Answer: Death means the end of the worldly relationship between soul and body. In this life the realationship necessitates breathing and if the lungs do not receive oxygen, man dies. In the same way, he has to eat and drink and digest food, otherwise he cannot live. This means the relationship of soul and body in this life is weak because it depends on external factors. Thus, we may say that because the Prophets عليه السلام do not have the worldly relationship between soul and body, it is descoribed as death.

However, their souls do have another kind of a relationship with the same bodies in which they lived in the world. This relationship is stronger than the one they had before death. In the worldly life, the soul's known relationship with the body is dependant on breathing and

sustenance and is therefore weaker than a relationship that does not depend on breathing, etc Hence, it is correct to say that the Prophets عليه السلام have a stronger real physical life than the worldly life after their death.

All the Prophets عليه السلام are alive in their graves because Allah has forbidden earth to consume their bodies. And, the particular honour the Prophet ﷺ has in this regard is evidenced from the permanence accorded to his *Shari-ah* till the Last Day while the *Shari-ah* of the other Prophets عليه السلام are abrogated.

We Call Him Brother or Are Called So

Today, people quarrel in India because someone allegedly refers to the Prophet ﷺ as an elder brother. It is not sensible that a Muslim should utter such an expression. However, the Prophet ﷺ has been kind and generous to us by calling us his brothers. So, if a true follower narrates this Hadith, the mischief - Mongers accuse him of calling the Prophet ﷺ a brother, and regarding him as equal to a brother. That true man is then an outcast and anyone having connection with him is also debarred. This is sheer ignorance.

Muslims should not be decieved in this manner but use their own intelligence and investigate whether the true follower had any base or not.

HADITH: { Sayyidina Umar ibn al - Khattab رضی الله عنه reported that he asked the Prophet ﷺ for permission to perform *umrah.* He gave him permission and said, " Includ-e me in your supplication, little brother and do not forget me." The Prophet ﷺ said to him something which (Umar said) he preferred over everything in the world.}

(Mishkat, Mazahir ul Haq.)

The Prophet ﷺ said to Sayyidina Zayd رضی الله عنه, "you are my brother and friend. " *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Ibn Abbas رضی الله عنه has reported the Prophet ﷺ as saying, "If I were to take anyone of my *ummah* as a *Khaleel* then I would take Abu Bakr as a *Khaleel* but he is my brother and successor. "} *(Bukhari)*

HADITH: { It is reported by Sayyidina Ibn Abbas رضی الله عنه that one morning during a journey there was no water for ablution. The

Prophet ﷺ made them search for it and one of them had only a little of it in a vessel. The Prophet ﷺ put his fingers in it and water began to sprout like a fountain and he instructed Sayyidina Bilal رضی اللہ عنہ to summon everyone to perform ablution. Hundreds of the Companions رضی اللہ عنہم performed ablution and drank to their fill. When they had offered *salah*, the Prophet ﷺ asked them, "whose faith, among all creatures, is amazing? " They said, "The angels, " but he said, "How is their faith astonishing? They are present before Allah and obey His commands. Why should they not believe? " They said, then, "Your Companions ! " He said, "My Companions see hundreds of miracles so how should their faith be astonishing. However, their faith would be amazing, who would come after me and will believe in me sincerely on hearing of me. They are my brothers while you are Companions. "} (*Tafseer Haqqani.*)

HADITH: { Saiyyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ went to the graveyard (*Jannat ul Baqi*). He said there, "Peace be on you, O assembly of Believers and we too will come to you Insha Allah. And I trust, we will see our brothers." The Companions رضی اللہ عنہ submitted, " O Meesenger of Allah, are we not your brothers? " He said, " you are my friends, and my brothers are they who have not yet come (to this world)." The Companions رضی اللہ عنہم asked. "O Messenger of Allah, who will you recognise them on the day of Resurrection for they are not yet in your *ummah*? " He questioned them, " Tell me, if a Man has horses with white forehead and white feet and they are among dark black horses, will he not recognise his horses? " They said, "Yes !" So, he said, "They will come on the Day of Resurrection with brightened forehead and brightened hands and feet from the effects of ablution and I will be their leader at the pond of Kawthar ."} (*Mishkat. Mazahir ul Haq.*)

We must distinguish Truth and shun falsehood, conduct ouselves on religion and abandon *bid-ah* (innovative practices). Man pursues customs and spends money and time on that but does not offer *salah*. The Prophet ﷺ gave a clear example: those who establish *salah* would perform ablution which would make their faces, hands and feet shine brightly. He would recognise them because of this brilliance and known that they are from his *ummah*. Those who do not observe *salah* will have their faces, hands and feet blackened. We must decide which side we would like to be on the Day of Resurrection and begin to observe *salah* as of today.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "Your perfect ablution will causes you to have brilliant forehead, hands and feet on the Day of Resurrection. "} (*Muslim.*)

HADITH: { Sayyidina Abdullah ibn Busr رضی اللہ عنہ reported the Prophet ﷺ as saying, "On the Day of Resurrection, my *ummah* will have brilliant faces because of prostrations, and brilliant hands and feet because of ablution. } *(Tirmizi)*

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ۖ هُمْ فِيهَا خَالِدُونَ ۝

{ On the day when (some) faces are brightened and other faces are blackened; then as for those whose faces are blackened, (they will be told,) "Did you disbelieve after your belief ? So taste the chastisement because of what you disbelieved. " But as for those whose faces are brightened, they shall be in Allah's mercy, therein they shall abide .} (Aal-Imran, 3:106-107)

There will be brightened and darkened faces on the Day of Resurrection. Sayyidina Ibn Abbas رضی اللہ عنہ has said that the *ahl us - Sunnah wal Jama-at* will have glittering bright countenance while the perpetators of *bid-ah* will have blackened faces. Sayyidina Hasan Busri رحمۃ اللہ علیہ has said that the hypocrites will have blackened faces and will be told that because they chose disbelieve after belief, they should taste the punishment. Those with brightened faces will enjoy the mercy of Allah for ever. *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ has said that once the Prophet ﷺ came to a graveyard and said, اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُوْنَ (Peace be on you, O people of the home of Believers, and we too, Insha Allah, will join you). He added, "I wish I had seen my brothers (for they will come after me). " The people said, "O Messenger of Allah, are we not your brothers ? " He said, "They are my brothers who will come after my death. I will await you at the pond of Kawthar as your leader." They said, "O Messenger of Allah, how will you recognise those people of your *ummah* who are not born as yet and whom you have not seen ?" He said, "Listen, if a horse with white forehead and legs is left among dark black borses, will not its owner pick it up ?" They said, "Yes". He said, "Thus, my people on the Day of resurrection will be distinguished by their bright forehead and hands and feet from ablution. " He repeated, "I will await you (on the Day of Resurrection) at the pond Kawthar. Some of my people will be kept away from the *Kawthar* like an intruding camel is driven away. I will say,

'Come here.' but will be told, 'you do not know the innovation they practiced after you and turned away from the religion.' I will say regretfully, 'There is separation.' " *(Ibn Majah.)*

Indeed, we should be happy that, although we are sinners, we are called lovingly, 'Brothers.' And we should reform ourselves shunning customs and following the Prophet's ﷺ ways. The true love of the Prophet ﷺ is he who submits to his directions. Even if we give up our lives and all the wealth and children Allah has given us, we will not have given enough thanks for the lovable address ' Brother '

Shall We Kiss The Thumb Or Invocate Blessings

إِنَّ اللَّهَ وَمَلَٰئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ○

{ Surely Allah and His angels send blessings on the Prophet. O you who believe ! Send your blessings on him and salute him with a becoming salutation. } (al-Ahzab, 33:56)

Now, Judge for yourself. What should we do when we hear his name? The verse clearly instructs us to send blessings on him but some of our Muslim brothers in our country kiss both thumbs and place them on their eyes and consider everyone else who does not do the same thing a non-Muslim. This is sheer ignorance and the so-called *pirs* and *mawlvis* also do it. They take their cue from these Ahadith:

HADITH: { On a Friday, 20th of Muhurram, the Prophet ﷺ came to the mosque before *salah* and sat against a pillar and Sayyidina Bilal رضی الله عنه began to call the azan. When he said أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللهِ, Sayyidina Abu Bakr رضی الله عنه rubbed his thumbs on his eyes, saying, قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللهِ (the coolness of my eyes, is in you, O Messenger of Allah). When the azan was over, the Prophet ﷺ said, "O Abu Bakr, whoever does and says as you did in eagerness and love, Allah will forgive his sins, old and new, intentional and unintentional, secret and open. And, I am the intercessor to earn for him a pardon. "}

(Tafreeh al-Azkiya fi ahwal al-Anbiya.)

So much stress is placed on this Hadith that those who do not kiss their thumbs are labelled non-Muslims. So much terror is put into hearts of men that the uneducated hasten to observe it for fear on censure. The

muazzin, when he comes to these words, hastily removes his fingers from his ears and observes the foregoing procedure before quickly resuming the azan lest he be outcast as a non-Muslim.

There is nothing of the sort in *shari-ah*. Even these people who make so much noise do not sometimes observe the procedure. Yet they have created an unnecessary fear. In fact, if a *Mawlvi* (of this school) who delivers the sermon does not do,it, his listeners too do not do it.

This procedure is made into a custom without investigation. I will now tell you what the truth is without any sectarian bias, I swear by Allah that I am a Hanafi and describe to you the Hanafi point of view on this issue. The Hanafi *ulama* classify the foregoing Hadith on which the kissing of the thumbs is based as *da-eef* (weak), and some say that it is made-up or invented. Hence, they do not accept this Hadith and it is also not found in the books of *saheeh* Ahadith, like Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa-i and Ibn Majah on which the Hanafi conduct themselves. However, it is written in books of bio-graphy, *tasawwuf*, and ser monisers.

Then, given these facts, why should we make it an issue and quarrel over it. It is not *sunnah, wajib* or *fard* to kiss the thumbs and if we insist on classifying it then we cannot go beyond *mustahab, mustahsin* or *mubah* (recommended or desirable, done sometimes by the Prophet or his Companions, not always). Futher, if anything so classified is considered more obligatory to do than *fard, wajib* and *sunnah* then the *ulama* of the Hanafi sect rule that the recommended or desirable act should be neglected. And here we often find that these people neglect the *fard* and *wajib* and *sunnah*.

"The *mubah* that is considered *fard* or *wajib* is *makrooh* (detested, undesired) " (*Fatawa Alamgiri.*)

Here, *makrooh* means *makrooh tahreemi* (*nearly unlawful*) which we-will discuss later. We have observed closely these people and found that many of those who kiss the thumbs are very neglectful of *sunnah* of the Prophet ﷺ and, as for their *pirs* and *mawlvis*, they do not even observe the *fard* and *wajib*. What may we say of their followers ?

While the Hadith cited above is invented, these people do not pay heed to the authentic Ahadith which instruct us to invocate blessings on the Prophet ﷺ. Coupled with the verse we have read, they tell us that is *wajib* to send blessings on the Prophet ﷺ on coming across his name.

HADITH: { Sayyidina Ali رضی الله عنه has reported the Prophet ﷺ

as saying, "He is niggardly before whom I am Mentioned but be does not invoke blessings on me. "} (*Tirmizi.*)

HADITH: { Sayyidina Ibn Mas-ood رضی اللہ عنہ reported that the Prophet ﷺ said, "There will be a section of my *ummah* whom Allah will command, *'Go to Paradise.'* But, they will wonder who would guide them to Paradise. "Someone asked, "O Messenger of Allah, Who will they be ? " He said, "Those in whose presence I was Mentioned but through neglect or forget fulness they did not invocate blessings on me. "} (*Durrat un Nasiheen.*)

HADITH: { Sayyidina Ayshah رضی اللہ عنہا has narrated that she was stitching something at the time of *sahr* (per-dawn meal before fasting). Suddenly, she dropped the needle and the lantern, also blew off in Pitch-dark night. The Prophet ﷺ came near her and the room became bright from the glow of his face and she found the needle. She remarked, "O Messenger of Allah! How bright is your face ! " He said, " Woe to him who will not see me on the Day of Resurection. " She asked, "O Messener of Allah ! Who could that be ? " He said, " He in whose presence I am mentioned but he does invoke blessings on me. "}

(*Tazkirat ul wa-izeen.*)

HADITH:

(1) { He before whom I am Mentioned but he does invocate blessings on me is unfortunate. }

(2) { The Prophet ﷺ said, "It is cruelty (on the part of one) if he does not send blessings on me when I am mentioned in his presence. }

(3) { A Hadith Quds: is narrated on the authority of Shami { Allah said to His Messenger ﷺ, "Let him be away from My mercy who does not send blessings on you when you are mentioned in his presence. "} (*all three above: Ghayat ul Awtar.*)

Dear Readers ! Decide for youself. should we kiss the thumbs on hearing the name of the Prophet ﷺ mentioned, or shall we invoke blessings on him.

HADITH: { The Prophet ﷺ said, "It is enough for a man to be niggardly that when he hears my name he does not invoke blessings on me :} (*Tafseer Ibn Katheer.*)

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ reported the Prophet ﷺ to have said, "He who invocates blessings on me will not forget the path to Paradise."} (*Ibn Majah.*)

Sayyidina Ibn Mazhar رضی اللہ عنہ has said that the best method for a

man to invocate blessings on the Prophet ﷺ which the *ulama* have adopted is to send blessings on him everytime he hears his name in a sitting and that is *wajib* even if he hears the Prophet's ﷺ name a thousand times in a gathering. This is because the Prophet ﷺ has said, "If I am mentioned before anyone and the one who hears it does not send blessings on me then he will go to Hell and Allah will throw him at a distance and he will blame his own self. "} *(Durrat un-Nasiheen.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "May his nose be covered with dust in whose presence I am mentioned but he does not invoke blessings on me. And, may his nose be covered with dust who finds (the month of) Ramadan but before it (ends) he does not gain pardon and Ramadan ends. And may his nose be covered with dust in whose life his parents grow old but both of them could not get him admitted to Paradise (meaning, he did not serve them well to earn admittance to Paradise). }

(Tirmizi. Mishkat. Mazahir ul Haq.)

The jurists of the Hanafi school of thought explain this Hadith thus: 'May he be covered with dust' means 'May he perish.' 'That I am mentioned before him' means 'that my name be call ed out in his presence.' The apparent meaning of the Hadith is that it is *wajib* to invocate blessings on him every time the Prophet's ﷺ name is called out in an assemply because there is a warning on neglecting it.

(Mazahir ul Haq.)

The least we should do is practice what the religious books say, not what is orally preached. We must abide by the Ahadith at least. If we call ourselves *sunni* then we must pay respect to the rulings of scholars of *Ahl as-sunnah wal Jama-at.*

There is a concensus that is *fard* to invocate blessings on the Peophet ﷺ at least once in the lifetime and it is *wajib* to do so every time his name is mentioned. *(Ayn al Hadayah)*

It is *fard* to invocate blessings on the Prophet ﷺ at least once in a man's life but *wajib* every time the name is called. This is the true code of religion. *(Ghayat ul Awtar.)*

If a man hears the Prophet's ﷺ name but dies not send blessing on him then it is a debt on him to send it. *(Fatawa Alamgiri.)*

It is *wajib* to send blessings on the Prophet ﷺ on hearing his name but if one fails to do so then it is a debt he has to discharge.

(Ayn al Hidayah.)

According to Hanafi school of thought it is *wajib* everytime to invoke blessings on hearing the name of the Prophet ﷺ any number of times in a gathering. Besides, there are other merits for invoking blessings on him. Why should we deprive ourselves and others of the merit. And why should we get Allah's and the Prophet's ﷺ displeasure.

HADITH: { It is reported by Sayyidina Abdullah ibn Mas-ood رضی اللہ عنہ that the Prophet ﷺ said, "On the Day of Resurrection, nearest to me of all people will be he who most frequently invokes blessings on me. "} (*Tirmizi. Mishkat. Mazahir ul Haq.*)

A part from the numerous Ahadith on the merits of invoking blessings, there are also some that say that the invocation is conveyed to him.

HADITH: { Sayyidina Aws ibn Aws رضی اللہ عنہ reported that the Prophet ﷺ said, "your invocation of blessings are presented to me. "} (*abridged.*) (*Abu Dawood. Ibn Majah.*)

How very fortunate is he whose name is mentioned to the Prophet ﷺ as one who has sent the blessings ! How much pleased the Prophet's ﷺ soul must be on receiving the blessings ! Let us abandon kissing the thumbs and act on what the Quran and the Hadith say and the books of *fiqh* confirm.

Merits of Invocating Blessings

HADITH: { Sayyidina Abdur Rahman ibn Abu Layta رضی اللہ عنہ narrated that Sayyidina Ka-b ibn Ujrah رضی اللہ عنہ met him and offered him, "Shall I not present you that which I have heard from the Prophet ﷺ ?" He said, "Of course, do give me that present." And, Ka-b رضی اللہ عنہ ibn Ujrah said, "We had asked the Prophet ﷺ. 'O Messenger of Allah ﷺ ! How should we invoke blessings on you and on the people of your house? Allah has already taught us how to offer salutation to you." So, he taught us to Say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ
وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ ٥

(O Allah, shower blessings on Muhammad and on the descendants of Muhammad as you did shower blessings on Ibrahim and on the descendants of Ibrahim. Surely, you are Praise worthy, Glorious. O Allah ! Bestow favour on Muhammad and on the descendants of Muhammad as you did bestow favour on Ibrahim and on the descendants of Ibrahim. Surely. You are Praiseworthy, Glorious.) "}

(Mishkat. Mazahir ul Haq.)

HADITH: { It is reported by Sayyidina Ubayy ibn Ka-b رضی الله عنه that he asked the Prophet ﷺ, "O Messenger of Allah ! I invoke blessings on you frequently. Do tell me, how much time I should set a side for it (from the daily rota of devotional exercises) ?" He said, "As much as you wish. If you give more time that is better for you." Ubayy رضی الله عنه said, "O Messenger of Allah, shall I devote all the time of my suplications for it ?" He said, "That would suffice and would fulfil your amibitions in religion and worldly life and remove your sins. "}

(Mishkat. Tirmizi. Mazahir ul Haq.)

HADITH: { Sayyidina Abu Talhah رضی الله عنه said that one day the Prophet ﷺ came and his face displayed much happiness. He said that Jibreel علیه السلام had come to him and conveyed the message of my Lord, "Would you not like that one of your *ummah* should invoke blessings on you and I bestow on him mercy ten times. And, one of your *ummah* should convey *salaam* (salutation of peace) to you and I bestow on him peace ten times ?"} *(Mishkat. Darami. Nasai. Mazahir ul Haq.)*

HADITH: { Sayyidina Anas رضی الله عنه said that the Messenger of Allah ﷺ said, "If anyone will invoke blessings on me once then Allah will bestow mercy on him ten times, forgive ten of his sins and elevate him by ten ranks. "} *(Mishkat. Nasa-i. Mazahir ul Haq.)*

HADITH: { Sayyidina Abdullah ibn Awf رضی الله عنه has said that if anyone sends blessings on the Prophet ﷺ once, Allah and the angels send blessings on him seventy time. } *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported the Prophet ﷺ as saying, "If anyone invokes blessings on me at my grave, I will hear it and if anyone invokes blessings from a distance then it is conveyed to me. "} *(Mishkat. Mazahir ul Haq.)*

The invocation at the grave, he hears without an intermediary while the one at a distance is conveyed by the angels. In any case, he gives a response to the salutation of peace (*salaam*). It is indeed an honour to receive a response to the *salaam* -- what to say of getting it all one's life ! *(Mazahir ul Haq.)*

The Prophet ﷺ himself hears the invocation of blessings and the salutation of *salaam* from those who visit his grave at Madinah. But, the blessings and *salaam* that are sent from far away are conveyed to him by the angels.

These Ahadith also answer the question of *hadir nazir* * and standing up to offer *salaam* in *meelad.* ** The Prophet ﷺ has himself said that the angels carry people's *salaam* to him, and that leaves no possibility of denying what he has said. We will discuss this question later.

Ya (O) Rasool (Messenger) Ya Ghawth OR Ya Allah

Readers should not imagine that I do not love the Prophet ﷺ or the religious men of Allah, the *awliya*. The devil does deceive men by putting such thoughts in one's minds, and they must check their anger for some time. They must read this chapter carefully and see how wrong it is on the part of some of our Muslim brothers to call out, now and then, *ya Rasool Allah, ya Ghawth, ya Mushkil kusha, ya Ali,*etc. They do not even care to see what *Shari-ah* says about it, and they regard those who say *ya Allah* as outside the folds of Islam. So, let us see what the Quran and Ahadith say.

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۖ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ
اَسْمَآئِهٖ ۚ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ۝

{ And Allah's are the most Beautiful Names, so call upon Him by them, and leave those who blaspheme His names -- they shall soon be recompensed for what they used to do .} (al-A-raf, 7:180)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "Allah has ninety-nine name. He who remembers (memorises) them will enter Paradise. And He is *witr* *** (one) and loves *witr.* "}
(Bukhari. Muslim. Mishkat. Mazahir ul Haq.)

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* present and seeing (about the Prophet ﷺ.
** celebration of Prophet's ﷺ birthday.
*** *witr* is odd. Allah is one and one is an odd number.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ○

{ So remember Me, I shall remember you; and give thanks to Me; and be you not ungrateful to Me. } **(al-Baqarah, 2:152)**

HADITH: **{ Sayyidina Abu Hurayrah رضی اللہ عنہ has said that the Prophet ﷺ said, "Allah says,** ***I am for My slave according to the impression he has of Me. When he remembers Me, I am with him. If he remembers Me inwardly, I remember him inwardly. If he remembers Me among people, I remember him among people who are better than they (angels). If he comes towards Me the distance of one span, I go towards him the distance of a hand. If he come a hand's distance to me, I go to him two hand's distance. If he comes to Me slowly, I run to him. "}***

(*Bukhari. Muslim. Mishkat. Mazahir ul Haq.*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ○

{ O you who believe, whensoever you encounter a host (of the enemy in battle) then stand firm, and remember Allah much that you may triumph. } **(al-Anfal, 8:45)**

Allah commands in this verse that Muslims must stand firm and show patience on the battlefield, and they must remember Allah. It is to pray to Him and ask for help. That is victory. Even at that time they must continue to obey Allah and His Messenger. They must not differ among themselves lest they become debased and cowards. Allah is always with the patient. The Companions رضی اللہ عنہم stood up to these demands and their example of bravery, obedince to the Prophet ﷺ and patience was unmatched. They won tremendous victories over land after land and also over hearts of men. They raised high the word of Allah and spread the True Religion. Islamic lands were established round the four corners of the world. In thirty years, they changed the map of the World. May Allah be pleased with them and please them and May He join us with them. *Aameen.* (*Tafseer Ibn Katheer.*)

HADITH: { Sayyidina Abu Darda رضی اللہ عنہ reported the Prophet ﷺ as saying, "Shall I not show you the best and purest of your deeds in the sight of Your Owner (Allah), raising your ranks, better for you than your spending gold and silver and better for you than your meeting an enemy and cutting off one another's heads?" They said, "Yes.Show it to us." He said, "It is remembering Allah."}

(*Tirmizi. Mishkat. Ibn Majah.Mazarhir-ul-Haq.*)

HADITH: { Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported the Prophet ﷺ as saying, "There is cleaning for everything and the cleaning of the heart is through remembrance of Allah. Nothing is better than remembrance of Allah in saving one from His punishment." The Companions رضی اللہ عنہ asked, "Not even *jihad* in the path of Allah?" He said, "No, even if the warrior fights till his sword breaks. "}

(*Mishkat, Mazahir ul Haq.*)

Sayyidina Qatadah رحمۃ اللہ علیہ said that even when fighting is at its peak and swords ply, rememberance of Allah is *fard.* (*Tafseer Ibn Katheer*)

Sayyidina Hisham ibn Aas Umawi رضی اللہ عنہ reported that with another Companion, he went to the Roman Emperor, Heraclius to invite him to accept Islam .... At the palace they tethered their riding beasts. The king was observing them from a window. Their tongues uttered suddenly لَآ اِلٰہَ اِلاَّ اللّٰہُ اَللّٰہُ اَکْبَرُ (There is no God but Allah. Allah is the Greatest) and Allah knows well that the king's palace shook violently as a strong breeze shakes a hut. (*Tafseer Ibn Katheer.*)

This was the solgan of the Muslims which they raised wherever they went. They called out *Allahu Akber* and triumphed over cities, forts and men's hearts. Unfortunately, our brethren have forsaken this slogan and take a name other than Allah's and if anyone tries to correct them he is labelled a *wahabi* and out side the folds of Islam.

The so-called greedy *pirs* and *mawlvis* get their devotees to raise slogans that smack of polytheism, like *we will* not *forsake* Gawth.* No one ever asked them to do it. Then why raise this solgan. Actually, they have never held the hand of Gawth رحمۃ اللہ علیہ so where does the question of leaving it arise? Besides, they should know that he followed the Hanbal school of thought while they are followers of Imam Abu Hanifah رحمۃ اللہ علیہ. Most of them are irreligious and consume wine. Can one who holds his hand be an alco-holic?

These people take undue advantage of the simple people to fill their own pockets, Gawth رحمۃ اللہ علیہ followed the Hanbal school and Imam Hanbal's ruling about those who do not offer *salah* is:

"He who does not regard *salah* as *fard* and neglects it is a disbeliver. It is *wajib* to kill him. And no school opposes it." (*Ghaniyat ul Talibeen.*)

Ghawth is Shaykh Abdul Qadir Jilani رحمۃ اللہ علیہ and he has said about one who does not offer *salah:* "One who knows that *salah* is *fard*

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* **Shaykh Abdul Qadir Jilani رحمۃ اللہ علیہ**

but does not offer it because he is lazy must be summoned for *salah*. If he does not come and the time of *salah* expires then he is a disbeliever. If he is called for three successive days but does not come then it is allowed to kill him with a sword. He is a *murtad* in both above cases and Muslims may snatch his property and deposit it in the public treasury. His funeral prayer should not be offered and he should not be buried in a Muslim graveyard. (*Ghaniyat ul Talibeen.*)

This is the edict of that great religious man, the man of Allah, whose slogan they *raise Ghaws ka daman nahi choray gay* (*we will not forsake Ghaws*). They claim to hold him, yet do not offer *salah*, but the two things cannot go together.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "Allah says, *I am with My slave when he remembers Me and his lips move in mentioning Me.* "}

(*Mishkat. Mazahir ul Haq.*)

وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ o

{ -- and We are nearer to him than his jugular vein. }

(Qaf, 50:16)

Why should we not call Him to help us? Why do we call those who are distant and imagine they can help?

Allah has created mankind and His knowledge embraces everything. He even knows the little good or evil thoughts man gets in his heart.

(*Tafseer Ibn Katheer.*)

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِاللّٰهِ ، اَلَا بِذِكْرِاللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ o

{ Those who believe, and whose hearts find satisfaction in the remembrance of Allah. Behold, in the remembrance of Allah hearts do find satisfaction. }

(ar-Ra-d, 13:28)

Those who turn humbly towards Allah and seek His help and faith takes firm roots in their hearts and find satisfaction in mentioning Him -- they will return to Allah triumphant. (*Tafseer Ibn Katheer.*)

It is found in *Musnad Ahmad* that someone asked the Prophet ﷺ "Which *mujahid* is best." He said, "He who rememebers Allah most."

(*Tafseer Ibn Katheer.*)

From the Prophet ﷺ the Companions رضی اللہ عنہ and the *Tabi-een* to the *muhadditheen*, the Imams and the saints, they all occupied themselves in remembrance of Allah all the day in all their activities: These saints included Shaykh Abdul Qadir Jilani رحمۃ اللہ علیہ, Sayyidina Khwaja, Nizamuddin Awliya رحمۃ اللہ علیہ, and a host of others. Their tongues called out only the name of Allah aloud -- wherever they were. We have forsaken the path of these dear men of Allah and, instead of Allah, we call out the names of these very men vociferously.

It is reported in *Musnad Ahmad* that the Prophet ﷺ said, "Those people who mention Allah's Greatness, His Glory, His Praise, His Might and His Oneness, for them their words of remembrance mention them in the presence of Allah all around His Throne. Do you not like that someone should go on remembering you before your Lord? "

(*Tafseer Ibn Katheer.*)

In a war Sayyidina Abu Talhah رضی اللہ عنہ was wounded on his fingers and he happened to utter *hissss*. The Prophet ﷺ said to him, "If you had said *Bismillah* or called Allah's name, the angels would have carried you high towards the sky and people would have seen you."

(*Tafseer Ibn Katheer.*)

Sayyidina Musa علیہ السلام asked Allah, "Who is the dearest of your slaves to you? " He was told, "He who is always occupied in remembering Me and does not forget Me. " (*Tafseer Ibn Katheer.*)

Alas! Muslims to day have given up trying to please Allah, and to tease the truth-loving among them, they call out names of others than Allah at the highest pitch of their voice. After all, what is their aim?

Sayyidah Ayshah رضی اللہ عنہا said that a neck will emerge from Hell on the Day of Resurrection and encircle all. It will call out in anger, "I have been sent for three kinds of men -- those who called upon others than Allah, those who did not believe in the day of Judgement, and those who were rebellious, stubborn and proud. " Then, it will pick them out and swallow them in its belly. (*Tafseer Ibn Katheer*)

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝

{ The seven heavens and the earth, and whosoever is in them, glorify Him. And there is not a thing but glorifies Him with His

praise, but you understand not their glorification. Surely He is ever Forbearing, Forgiving. } (al-Isra, 17:44)

All of them praise and glorify Allah and absolve themselves of the false attributes the polytheists ascribe to Him. All of them believe in His Oneness as the Sustainer and Nourisher Who has no partner. And each one of them is a living testimony to His Oneness. But, the creation is in difficulty because of the evil sayings of the wicked men so that the sky may soon split, the earth may quake and the mountains may rent asunder. *(Tafseer Ibn Katheer.)*

In spite of that there are men who call upon others and sing their praise. They displease Allah and His creation.

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝

{ O you who believe! Remember Allah with much remembrance. } (al-Ahzab. 33:41)

To remember Allah often is to have His Name on our lips in all our pursuits in some way or the other. This attitude is developed only after the thought of Allah is rooted firmly in our hearts. It is only when this thought goes past our consciousness into the sub-conscious and down deeper that we will have the name of Allah on lips in whatever we do we will say *Bismillah* before we eat anything, *al-Hamdulillah* when we have eaten. We will remember Allah when we go to sleep and when we awake in our conversation and all our affairs. We seek His help, thank Him and look out for His mercy. We fear Him and seek forgiveness from Him, making supplications to Him. This attitude is the soul of Islamic life for there is a determined time for every other worship but one engages in this worship continuously. It is man's permanent relationship with Allah and his servitude to Allah and this creates life in all other kinds of worship and he is always turned to Allah.

HADITH: { Sayyidina Abu Zarr رضی الله عنه said that the Prophet ﷺ said to him, "Shall I inform you of the expression that is dearest to Allah?" Abu Zarr رضی الله عنه said, "Yes, Messenger of Allah, tell me." He said, "The expression dearest to Allah is سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ (Glorified is Allah with His praise). "} *(Muslim)*

The ignorance of many Muslims has led them to ignore what the Prophet ﷺ did and commanded Muslims to do, yet they claim to love him. But they follow in the footsteps of the greedy *pirs* and self-styled

mawlvis. They forget that the Prophet ﷺ himself always took the name of Allah.

قُلْ إِنَّمَآ اَدْعُوْا رَبِّىْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا o

{ Say, "I only call upon my Lord, and I associate not anyone with Him. "} (al-Jinn, 72:20)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا said that the Prophet ﷺ was engaged in *zikr* (remembrance of Allah) under every circumstance. } (*Muslim. Tirmizi.*)

HADITH: { Sayyidina Sa-d ibn Abu Waqqas رضی اللہ عنہ said that while they were seated with the Prophet ﷺ, he said, "Can one of you gain a thousand pieties? One of them said, "Is it possible for one of us to earn a thousand pieties? " He said, "Recite *Subhan Allah* a hundred times, a thousand virtues will be recorded to your credit and a thousand sins will be obliterated, "} (*Muslim. Tirmizi. Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying, "If anyone recited سُبْحَانَ اللهِ وَبِحَمْدِهٖ (*Subhan Allah wa bi hamdi hi*) a hundred times even one day then all his sins are removed even if they are like the foams of the ocean. "} * (*Bukhari. Tirmizi. Mishkat, Mazahir ul Haq.*)

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَقْضُوْنَ بِشَيْءٍ ۗ اِنَّ اللّٰهَ هُوَالسَّمِيْعُ الْبَصِيْرُ o

{ And those whom they call upon besides Him Judge naught. Surely Allah, He is the Hearer, the seer. } (al-Mu min, 40:20)

Those who call upon others besides Allah -- idols or icons or anything -- own nothing. They have no authority so what will they decide. Allah hears His creatures and sees what they do. He guides whom He will and lets whom He will go astray and He is Just in that. (*Tafseer Ibn Katheer.*)

It is wrong to suppose that these verses were revealed concerning the non-believers alone. In fact, they did believe in Allah and knew that no one could do anything against Allah's command and will. However, they respected and revered others as the Muslims today hold the saints in reverence as we will see shortly.

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* Other texts do not have the words even one day.

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ۝ وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ۝

{ And whosoever blinds himself to the admonition of the Compassionate, We assign to him a Satan, and he becomes his comrade. And surely they bar them from the (right) way, while they think they are rightly guided. } (az-Zukhruf, 43:36-37)

Allah has said that a devil is placed over one who neglects remembrance of Allah. If the devil places himself over someone then Allah is Able to turn him out, but, it says here, that Allah assigns a devil over him. In this case, no one can remove him.

HADITH: { Sayyidina Abu Musa رضی اللہ عنہ reported the Prophet ﷺ as saying, "He who engages in remembrance of Allah and he who does not engage in it are like the living and the dead. }

(*Mishkat. Mazahir ul Haq.*)

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ said that the Prophet ﷺ said, "Do not speak any expression other than Allah abundantly because, apart from remembrance of Allah, frequency of an expression hardens the heart. And, he is farthest from Allah who is hard-hearted. "} (*Tirmizi.*)

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ لَا يَهْدِيْهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝

{ Surely those who believe not in the revelations of Allah, Allah guides them not, and for them is a painful chastisement. }

(an-Nahl, 16:104)

They who keep away from remembrance of Allah and His Book, Allah Himself throws them away and does not guide them to the right religion and for them is a severe punishment. (*Tafseer Ibn Katheer.*)

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ ۝

{ Who remember Allah standing and sitting and (lying) on their sides } (Al-Imran, 3:191)

Allah has described that qualities of His intelligent slaves that they remember Him while they are standing, sittinng or lying down. But our ignorance is that we go against His teachings and call out *ya Rasool Allah, ya Ghawth* and so on. Do not suppose even for a moment that I do not love the Prophet ﷺ or the saints. If I had not loved them, I would

not have troubled to guide you but, in fact love of the Prophet ﷺ compels me to tell you all this.

HADITH: { It is reported by Sayyidina Abdullah ibn Masood رضى الله عنه that he heard the Prophet ﷺ say, "May Allah keep him happy and successful who hears and learns Ahadith from us and conveys them to others exactly as he hears them from us beacause many of those to whom Ahadith are conveyed are more intelligent than the one who conveys them. "} (*Tirmizi.*)

It is on the basis of this Hadith that I convey to you verses of the Quran and the Ahadith perchance you may understand them.

It is stated in *Musnad Ahmad* that someone said to the Prophet ﷺ, "O our chief and son of our chief ! O the best of us and son of the best ! " But, the Prophet ﷺ said, "O people, take care of what you say, Let not the devil mislead you. I am Muhammad son of Abdullah. I am a slave of Allah and His Messenger. By Allah, I do not like that you raise me about my rank. " (*Tafseer Ibn Katheer. Seerat un Nabi.*)

That man had not said a false or bad thing, but the Prophet ﷺ stopped him from that. The wrong ways of the past people were before the Prophet's ﷺ eyes and such things lead people to the wrong path as we see in our country today. Most of the people who go on the wrong path, fall down in to it through love of Prophets and saints. The devil gets them to give these religious men divine status in knowledge, ability and influence, etc.

Someone said to the Prophet ﷺ, "What Allah wishes and you wish will happen." The Prophet ﷺ said, "you have made me Allah's partner. Say, rather: What Allah wills would happen."

(*Mazahir ul Haq. Tafseer Ibn Katheer.*)

This is how the Makkans went on the wrong path. Those that they called out standing, sitting or lying down were great religious figures sometime. They called upon them for help as omni present personalities while the Prophet ﷺ and the Companions رضى الله عنهم called upon Allah alone. The Makkans found it very bad to call upon only one Allah and that is what people in our country experience today.

The real damage of Polytheism is that the link, love and humility that man has for Allah is turned for someone else. Hundreds of thousands of men know that the idols are not creators of the universe yet they place their supplications before them and call upon them all the time. Even among Muslims, how many are there who resemble them in their conduct

at the graves of the Prophet's عليه السلام and sufis and saints. Therefore, it is best not to let such thoughts come to one's mind and to make it clear that no one can say or do anything without Allah's will and no one can get Allah to do anything. (*Seerat un Nabi*)

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ۝ ذَٰلِكُم بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ۝

{They will say, "Our Lord, twice hast Thou made us die, and twice hast Thou given us life? Now we confess our sins. Is there a way out of (this)?" (They will betold)" That is because when Allah alone was called upon, you disbelieved, but when someone was associated with Him, you believed. So judgement belongs to Allah, the High, the Great. "} (al-Mu min, 40:11-12)

The perfect power of Allah is described. We were unliving and You created us, then gave us death and gave us live again. So You are Able over all things. We confess our sins and we have wronged ourselves. Now show us how we may save ourselves. Let us return to the world that we may do pious work. They will be told that will not happen because you will do the same thing if you go to earth as you did before. You disbelieved in (One) Allah but you believed if partners were associated with Him and you will do the same thing again. The True Judge and king is Allah alone. He guides whom He wills and leaves to stray whom He wills. He shows mercey and punishes as He wishes. No one is associated with Him in His authority and He displays it to His creatures. There are numerous signs of His Oneness in the heavens and on earth and they show that He alone sustains and protects everyone. He sends down rain that grows food and fruit of different kind -- all from one land and one water ! Only those learn and ponder who are inclined to wards Him. (*Tafseer Ibn Katheer.*)

In this verse they are referred to who hold others as omnipresent and helpful along with Allah. He will ask them on the Day of Resurrection, "Why did you ascribe partners with me ?" They will say that He should return them to earth and they will not repeat their mistake.

In our country today, our Muslim brothers are in a similar situation. Those who call upon Allah are classified as *wahabis* while those that call *ya Rasool Allah, ya Ghawth,* etc, are *sunni*.

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ٥

{ So (O Believers) call upon Allah, keeping your faith sincerely in Him, though the disbelivevers may abhor it.}

(al-Mu min, 40:14)

Those people who call upon other than Allah every now and then find out when they fall ill that they get no help from them. They get no cure although they make offerings and vows. It is then that they turn to Allah and call upon Him Who created all the Prophets and saints and solved their difficulties and cured them when they fell ill.

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖٓ اَوْ قَاعِدًا اَوْ قَآئِمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ يَدْعُنَآ اِلٰى ضُرٍّ مَّسَّهٗ ؕ

{ And when affliction touches a man, he calls upon Us whether lying on his side, or sitting, or standing; but when we have removed his afflication, he passes on his way, as if he never called upon Us to an affliction that touched him.} (Yunus, 10:12)

When in trouble he makes lengthy supplications but when his supplication is answered, he behaves as though nothing had gone wrong and he had never made worried supplication.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيَامًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِكُمْ ۚ

{ So when you have finished the *salah*, remember Allah, standing and sitting and reclining on your sides.} (an-Nisa, 4:103)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه has reported that the Prophet ﷺ said, "If anyone sits at a place where he fails to remember Allah then his sitting there will bring upon him deprivation from Allah. And if anyone lies down on his bed where he fails to remember Allah then it will bring upon him deprivation from Allah. "}

(Mishkat, Mazahir ul Haq.)

Allah must be remembered at all times during day and night. If even a moment goes by without that then that time will be one of longing and repentance for them. *(Mazahir ul Haq.)*

HADITH: { Sayyidina Abdullah ibn Busr رضی الله عنه reported that a villager came to the Prophet ﷺ and said, "O Messenger of Allah, there are many kinds of good deeds in Islam. Show me a deed that I may do

every time. " The Prophet ﷺ said, "Let your tongue be moist with the mention of Allah all the time. "} *(Ibn Majah.)*

We have taken some of these things from Tafseer Azeezi and one of them is: Those people who associate others with Allah in worship include them in remembrance and take their names every now and then in the same way as Allah's. This is *association* or polytheism.

(Mazahir ul Haq.)

They may take anyone's name besides Allah, be he a Prophet ﷺ or a *wali*, they imagine that he is every where and can help them. So, this is polytheism.

No one of the creatures resembles Allah in His attributes like Hearing and Seeing. Anyone who ascribes these qualities to a creature is an infidel. *(Ayn al Hidayah.)*

Shah Waliullah Muhaddith Dah-lawi رحمة الله عليه has written, "polytheism is described in *Shari-ah* as applying the attributes peculiar to Allah to others besides Him. Thus, the knowledge of Allah and His omnipotence, for example, are peculiar to Him. If they are applied to others then that is *polytheism*." *(Mazahir ul Haq.)*

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۚ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۚ

{ Yet of mankind there are some who set up rivals to Allah, and love them with the love due to Allah (only) -- but those who believe love Allah more ardently. } (al-Baqarah, 2:165)

The verse describes the condition of the polytheists. They consider other equal to Allah and love them as they should love Allah. The truth is Allah is above association and is the True God worthy of worship.

(Tafseer Ibn Katheer)

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

{ Allah is the Protector of those who believe; He brings them out from the depths of darkness into light. As for those who disbelieve, their patrons are *Taghut* (false gods), that bring them

out of light into the depths of darkness. Those are the companions of the Fire, therein they shall abide.}

(al-Baqarah, 2:257)

Allah tells us that those who seek His pleasure, He guides them to peace and security bringing them out of doubt into clear vision. The friends of the disbelievers are the devils who guide them away from monotheism into ignorance and disbelief. They are the disbelievers who will ever remain in Hell.

(Tafseer Ibn Katheer.)

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "O neglectful one, love Him Who loves you. Seek Him Who seeks you. Love Him Who loves you. Desire Him Who desires you. Have you not heard Allah's saying: ***Allah loves them and they love Allah.***"

(Fuyood Yazdani.)

The Believers are very ardent in their love of Allah and their hearts grasp His awe and unity. They do not love anyone else as much, do not make requests to others and do not bow before anyone else. They associate none with Him.

(Tafseer Ibn Katheer.)

Present & Seeing

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا
o يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ط
وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا o

{ How then shall it be when We bring from each people a witness and we bring you (O Prophet) as a witness against these? On that day those who disbelieved and disobeyed the Messenger would wish that the earth were levelled with them; and they would not conceal from Allah a single tiding. }

(an-Nisa, 4:41-42)

HADITH: { Sayyidina Abdullah ibn Masood رضى الله عنه reported that the Prophet ﷺ said to him, "Recite the Quran to me." He said, "Messenger of Allah, the Quran was revealed to you, and (you want me to) recite it to you ?" He said, "I like to hear others recite." So, he recited surah an-Nisa and when he came to this verse (41,42), the Prophet ﷺ asked him to stop, and tears flowed down from his eyes. }

(Bukhari. Tafseer Ibn Katheer.)

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا
عَلَىٰ هَٰؤُلَاءِ ۔

{ And (think) of the day when we shall raise up from every people a witness against them from among themselves, and we shall bring you (O Prophet) as a witness against these (your people). } (an-Nahl, 16:89)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ○ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ○ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ○

{ O Prophet ! Surely we have sent you as a witness, and a bearer of glad tidings and a warner, and as a summoner to Allah by His leave and as a luminous lamp. And give glad tidings to the Believers that there shall be a great bounty for them from Allah. } (al-Ahzab, 33:45-47)

Tabarani has mentioned that the Prophet ﷺ said that Allah revealed to him that He sent him as a witness to his *ummah* and a giver of glad tidings of Paradise and warner against Hell, and inviter by Allah's leave to bear withness of the unity of Allah. He is also given the shining light, the Quran. (*Tafseer Ibn Katheer.*)

"O Messenger, We sent you as a witness over your *ummah* and giver of glad tidings of Mercy and warner against punishment." (*Tafseer Qadree.*)

"O Prophet, you are a witness. You are one who will testify before your *ummah* to the Unity of Allah. And, his *ummah* will give witness for all the Prophets. " (*Tafseer Mawahib*)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۔

{ And thus have we made you a midmost (justly balanced) community so that you may be witnesses to mankind, and the Messenger may be a witness to you. } (al-Baqarah, 2:143)

It is stated in *Musnad Ahmad* that the Prophet ﷺ said, "Nooh عليه السلام will be called on the Day of Resurrection and he will be asked, "Did you convey My Message to My slaves? He will say, "Yes, My Lord, I did convey it. " His *ummah* will be summoned and subjected to questioning, "Did Nooh convey My Message to you?" They will say that

he did not, "No warner come to us." Sayyidina Nooh عليه السلام will be asked to present his witness. He will say that Sayyidina Muhammad and his *ummah* are his witnesses. (*Tafseer Ibn Katheer.*)

It is stated on the authority of Ibn Murdawiyah رضى الله عنه and Ibn Abu Hatim that the Prophet ﷺ said, "I and My *ummah* will be standing on a high ground on the Day of Resurrection, prominent among all creatures. We will watch everyone. They will wish that they had been with us. Every Prophet whose *ummah* will belie him, will have us as witnesses that all the Prophets had given their rights of Messengership."

(*Tafseer Ibn Katheer.*)

وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ۝

{ And the earth shall shine with the light of its Lord and the Book (of Record) shall be set up and the Prophets and the witnesses shall be brought up, and the judgment shall be passed between them with truth, and they shall not be wronged. }

(az-Zumar, 39:69)

All the earth will shine when Allah shows Himself on the Day of Judgement and the records are presented. The Prophets عليه السلام and the angels who recorded the deeds of the slaves (good or bad) wilth be brought up, and fair judgement delivered. No one will be wronged in any way. (*Tafseer Ibn Katheer.*)

These extracts disclose that on the Day of Resurrection the testimony of the Prophet ﷺ will not be different from that of his *ummah* from other (Prophet's عليه السلام) *ummah*.

It is not neccessary that a witness should have actullay seen what he affirms. It is also proper if he relates what he has learnt from a reliable person or has knowledge through an authentic source. If that was not so then how can the *ummah* of the Prophet ﷺ be expected to give testimony? They have not seen that times of any of the earlier Prophets عليه السلام. However, the Quran confirms that they will bear testimony. Their testimony will be on the basis of the definite information the Prophet ﷺ has conveyed to them that Prophet Nooh عليه السلام and all other Prophets عليه السلام had conveyed Allah's Message to their respective *ummah*.

The witness of ancestry, death, marriage, coppulation and

appointment of judge are correct without actual observation if a reliable man has given the information. (*Qudoori.*)

If anything is well-known because successive reporting or information from a reliable man then it is proper for a witness to attest to it. (*Hidayah.*)

In spite of that, some ignorant people maintain that it is necessary to be present and observe the event.

Every *muazzin* say in the *azan* اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلاَّ اللّٰهُ and وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ but he has not seen Allah or Jibreel علیہ السلام bring revelation to the Prophet ﷺ, yet his testimony is regarded as sound. If we do not agree with this then is every *muazzin* and recitor of the *kalimah* omnipresent and all-seeing?

This is also corroborated by the Hadith describing the Prophet's ﷺ action at the pond *kawthar*. He will be giving water when some people will come and he will recognise them but they will be separated from him. He will exclaim, "They are of My *ummah.*" But he will be told that he does not know they had brought innovations (*bid-ah*) in religion after his death. So he will say, "Away from me and from the mercy of Allah."

We have cited this Hadith in the discussion on knowledge of the unseen on the authority of seven books. The Companions رضی اللہ عنہم have mentioned it so frequently that there is no doubt about it.

This proves that the Prophet ﷺ is not a witness to each person of his *ummah* and to each of his deeds. As for the Hadith that the deeds of his *ummah* are presented to the Prophet ﷺ, it does not, in any way, reject the above conclusion because it only says that the conduct of his *ummah* is disclosed to him. It does not say that he observes their deeds with his eyes.

Some people suggest that the Prophet ﷺ will bear witness to the deeds of people in the Hereafter. They deduce from this that he sees everyone's deeds, for otherwise he cannot give witness without having seen.

This conclusion is absolutely wrong from the point of view of the Quran. It says that Allah has other ways to gather testimony of deeds of the people. There are angels for that purpose.

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ٥ مَا يَلْفِظُ مِنْ قَوْلٍ

إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ٥

{ When the two receivers (angels) receive -- seated one on the right and one on the left. He utters not a word, but there is by him an observer ready. } (Qaf, 50:17-18)

On the one hand, Allah Himself knows the thoughts and doings of man and, on the other, He has appointed two angels to record his doings.

When man will be presented before Him, Allah will know everything and the two angels will also be there to testify with the Record of Deeds. And Allah has also other arrangements.

اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ٥

{ That day we shall seal up their mouths, and their hands shall speak to Us, and their feet shall bear witness as to what they used to earn. } (Ya-Sin, 36:65)

يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ٥

{ On the day when their tongues, and their hands, and their feet will testify against them as to what they used to do. } (an-Nur, 24:24)

حَتّٰىٓ اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ٥ وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ، قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ

{ Until, when they come to it, their ears and their eyes and their skins will bear witness against them of what they used to do. And they will say to their skins, "Why bore you witness against us?" They will say, "Allah made Us speak as He made everything speak. } (Hamem-Sijada, 41:20-21)

On the Day of Resurrection, man's deeds will be verified by the witness of his limbs and skin. We are told in *Surah Yasin* that his mouth will be sealed but in *surah Nur* that his tongue will speak. This means that he will have no control over his tongue which will speak what is the truth.

We have a kind of example of this in this world in the speech of man on tapes of film, tape-recorders, and so on. Naturally, Allah can get everything to speak because he gives power of speech.

No one besides Allah is present every where and see everything.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ط أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ○

{ And when My servants question you concerning Me, surely I am nigh, I answer the call of the caller when he calls Me; So let them respond to Me, and believe in Me, that they may go a right. } (al-Baqarah; 2:186)

HADIITH: { A villager asked, "O Messenger of Allah, is our Lord near (to us)? If He is near then we shall have private talks with Him. And if He is far off then we shall call Him in a loud voice." The Prophet ﷺ did not say anything, but this verse was revealed (for answer). } (*Tafseer Ibn Katheer.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said, "Allah says : *As long as My slave remembers Me and his lips keep moving, I am near him."* (*Ibn Majah. Tafseer Ibn Katheer.*)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ج وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ○

{ And certainly we created man, and We know what his soul whispers him - and we are nearer to him than his jugular vein. } (Qaf, 50:16)

Allah's power and knowledge have encircled man in such a way that his jugular vein is not that much close. Allah does not have to travel anywhere to listen to him but He also knows man's thoughts directly.

إِنَّ اللهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ط إِنَّهُ عَلِيمٌ م بِذَاتِ الصُّدُورِ ○

{ Surely Allah is the knower of the heavens and the earth. Surely. He is the knower of what is in the hearts. } (Fatir, 35:38)

Allah is Omnipresent and All-seeing and Omniscient. The heavens or the earth or whatever is in them -- wilderness or inhabited areas, day or night --, it is the same for Him. He can see an ant or a mosquito in the

dark of the night and know their trouble or comfort. Nothing is concealed from Him.

يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ، وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ، وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

{ He knows whatsoever enters within the earth and whatsoever comes down from heaven and whatsoever mounts up to it, and He is with you wheresoever you may be And Allah is Seer of whatever you do. } (al-Hadeed, 57:4)

Nothing is hidden from Allah. He knows how many drops of rain fell down, how the water was distributed, the seeds that were sown and what they produced He knows the size and quantity of everything. There is nothing that He does not know. He also arranged for provision for everyone-No one besides Him is Ever Present and All-Hearing.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ، مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ، ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ، اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

{ Have you considered that Allah knows whatsoever is in the heavens and whatsoever is in the earth? There is no secret counsel among three but He is the fourth nor among five but He is the sixth, neither fewer than that nor more, but He is with them wheresoever they may be; then He shall inform them what they did on the Day of Resurrection. Surely Allah is Knower of everything. } (al-Mujadalah, 58:7)

HADITH: { Sayyidina Abdullah ibn Masood رضی الله عنه has reported that the Prophet ﷺ said, "The angels of Allah travel all over the world. They carry to me the invocation of blessings of my *ummah.* "}

(*Mishkat. Darami. Nasa-i. Mazahir ul Haq.*)

Come those who claim to love the Prophet ﷺ ! The Prophet ﷺ we love has declared very explicitly that many of the angels of Allah move about in the world and convey to him the bliessings his *ummah* invoke on him. This is his own saying reported by four books.

But, the so-called *pirs* and *mawlvis* say that the Prophet ﷺ is

present everywhere and sees everything. So, according to these so-called *pirs* and *mawlvis* the saying of the Prophet ﷺ (May God forbid) is wrong May Allah save us! Their ignorance ! They refuse to believe what the Quran says, what the Ahadith say; or what the books of Hanafi school of thought say. Here is a juristic edict:

> "A man married a woman but the witnesses did not turn up. So, he said : *I have made Allah and the Messenger witnessses* or he said : *I have made Allah and the angels witnesses.* He turns an infidel (on that). But, if he said : *I have made the angel of the right hand and angel of the left hand witnesses* then he is not a disbeliever." (*Fatawa Alamgiri. Mazahir ul Haq.*)

The *ulama* term those who hold the Prophet ﷺ as present everywhere and seeing everything to be disbelievers. Allah is present every where and sees everything but the Prophet ﷺ is neither present nor sees everything. Thus, if the attribute of Allah which cannot be given to a creature is given to anyone then it amounts to disbelief. It is the same if it concerns a Prophet or a *wali*. As for the angels, they connot go anywhere without the permission of Allah, so the *ulama* say that one who regards the angels as present every where and seeing everything is disbelieving. As for taking the angels on the two shoulders, right and left, as witnesses who are there at Allah's command and are not everywhere in the universe, the man does not become a disbeliever but his marrige is not legalised by taking them as witnesses.

Whose Help Should We Seek

When the Prophet ﷺ the Last of the Prophets was born the previous teachings of the Prophets had been forgotten. Monotheism was not known and everyone worshipped creatures like sun, moon, stars fire, idols, etc. The religion of Allah had been corrupted and darkness of disbelief had enveloped everyone. Rebellion and injustice were supplemented by lack of human feelings. Ignorance had taken place of everything good. There were very few -- rather rare -- worshippers of Allah. When he came, the Prophet ﷺ had great glory and honour but his mission was not an ordinary one.

All the Prophets عليه السلام were sent to teach mankind not to associate anyone with Allah, to worship Allah alone and seek only His help. Man is created only for that but his ego and ignorance make him

forget or he shows stubborness and goes the other way. Allah has said in *surah al Fatihah*

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

{ Thee alone do we worship, and Thee alone do we pray for help. } (al-Fatihah, 1:4)

Only these two things are the essence of obedience and religion. Sayyidina Qatadah رحمة الله عليه said that it is the command of Allah : *all of you worship only Him and seek help from Him alone.*

(*Tafseer Ibn Katheer.*)

Let us ponder over it. In our salah, five times a day, we confirm before Allah several times in each salah إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "*We worship you alone and seek only your help.*" But, many of us, as they finish the *salah,* call upon other, right there, in that very mosque, They consider them omnipresent and able to help and give them profit or loss. Is it not wrong?

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ٥

{ Surely. We help Our Messengers, and those who believe, in the life of this world and on the day the witnesses arise. } (al-Mumin, 40:51)

The verse conveys Allah's assurance of help to the Prophets. We also know that some Prophets عليه السلام were killed by their people, like Sayyidina Yahya عليه السلام, Sayyidina Zakriya عليه السلام, and Sayyidina Sha-ya عليه السلام, Some Prophets عليه السلام had to a abandon their native land, like Sayyidina Ibrahim عليه السلام and Sayyidina Isa عليه السلام, whom Allah took up to the heavens. Then, what about the assurance? The answer is that the general statement really means some of the Prophets عليه السلام, as often happens in language: a universal statement applies to a few. Also, the assurance of help may really imply to seize revenge. It has never happened that a people who have harassed a Prophet have been spared. Those who had killed the Prophets عليه السلام had their enemies over power and conquer them. They let loose a bloodshed and killed them savagely. The case of Nimrood is well-known, how Allah seized him. Those who had tried to crucify Sayyidina Isa عليه السلام were subdued by the Romans. When he comes back before the Last Day, Sayyidina Isa عليه السلام will kill Dajjal and the Jews who support Dajjal. Sayyidina Isa

عليه السلام will be a just ruler and will break the cross and kill the swine and abolish *jizyah*. He will accept only Islam and nothing else. This is how Allah helps. He helps the Believers in this life and seizes revenge from their enemies. (*Tafseer Ibn Katheer.*)

اِنْ يَّنْصُرْكُمُ اللهُ فَلاَ غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِىْ يَنْصُرُكُمْ مِّنْ ۢ بَعْدِهٖ ؕ

{ If Allah helps you, there is none who can overcome you; and if He forsakes you who then can help you after Him? }
(Aal-Imran, 3:160)

If Allah witholds His help, we cannot be helped by anyone.

Let us now look at the Ahadith and the Quranic verses which refresh faith in unity of Allah. They show how Allah's help came and how His slaves did not forsake belief in Unity even in the face of trying and harsh circumstances. Their lives are examples not merely for us but for all people. Only the wise and sensible followed in the footsteps of the men of Allah, the rest continued in their stubborn, egoist ways.

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

{ And as to Zun-nun (recall) when he went away enraged, and he thought We could have no power over him, then he cried in the depths of darkness, "There is no God but you, glory be to You ! Surely I have been of the evil doers. "} (al-Anbiya, 21:87)

He was Prophet Yunus ibn Muta عليه السلام who was sent to Ninawa in Mawsil. His people did not believe in him so he went away from them warning them of punishment in three days. When they realised that the Prophets عليه السلام do not lie, all of them, including young and old, went outside the city to a desolate spot and they took their animals along. They separated the children from their mothers and wept and cried pleadingly to Allah. The animals also made a loud noise and the mercy of Allah Descended on them removing the punishment.

Prophet Yunus عليه السلام embarked a boat. When it had sailed a little, the sea became rough and a terrible wind blew and the boat was on the point of sinking. It was decided to throw one of them into the sea to reduce the load. Lots were cast and the Prophet's عليه السلام name was

drawn but no one liked to thrown him. A second time the Prophet's عليه السلام name was drawn, so, he got up, undressed and flung himself into the sea. A fish swam a cross the water and swallowed him by the command of Allah, but not a bone broke, nor was his body scratched. Sayyidina Yunus عليه السلام was not food for the fish but its belly was a prison for him. That is why he is remembered by the fish, zun-nun. In the darkness, he called out to his Lord -- it was darkness multiplied, darkness in the bottom of the sea, in the belly of the fish and of the night. He heard the pebbles glorify Allah (tasbeeh) and he also accompanied in the glorification. In the belly of the fish, he first thought that he had died but when he was sure that he was alive, he fell down in prostration and said, "O Allah, "I have made this place a mosque for you, no one before me had made it a place of prostration." He made this supplication:

(Tafseer Ibn Katheer.)

لَآ إِلٰهَ إِلَّآ أَنْتَ سُبْحٰنَكَ ۔ إِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

{ "There is no God but you, glory be to You ! Surely I have been of the evildoers. "} (al-Anbiya, 21:87)

As he called Allah for help, Allah's help came to him.

فَاسْتَجَبْنَا لَهٗ ، وَنَجَّيْنٰهُ مِنَ الْغَمِّ ۔ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ۝

{ So We answered him, and delivered him from grief; and thus do We deliver the believers: } (al-Anbiya, 21:88)

Behold ! Allah says that He saves Believers in this way. His command followed, "O Fish ! Let My Yunus come out of Your belly and the sea ! " He was delivered to the shores. If Yunus عليه السلام had not asked for the help of Allah, what would have happened?

فَلَوْلَآ أَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ۝ لَلَبِثَ فِيْ بَطْنِهٖٓ إِلٰى يَوْمِ يُبْعَثُوْنَ ۝

{ But had he not been of those who glorify (Allah), he would have tarried in its belly till the day when they shall be raised.} (as-Safffat, 37:143 - 144)

Allah has made it clear that there is none besides Him to remove anyone's difficulty and if His Prophet عليه السلام had not called on Him, he would have remained a prisoner inside the fish.

إِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۔ يُحْيٖ وَيُمِيْتُ ۔ وَمَا لَكُمْ مِّنْ

دُوْنِ اللهِ مِنْ وَّلِيٍّ وَّلاَنَصِيْرٍ ٥

{ Surely to Allah belongs the sovereignty of the heavens and the earth. He gives life and causes to die. And you have not, besides Allah, any protector nor helper. } (at-Tawbah, 9:116)

وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۦ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ٥ اِذْقَالَ لِاَبِيْهِ يٰۤاَبَتِ لِمَ تَعْبُدُ مَالاَيَسْمَعُ وَلاَيُبْصِرُ وَلاَيُغْنِيْ عَنْكَ شَيْئًا ٥ يٰۤاَبَتِ اِنِّيْ قَدْجَآءَنِيْ مِنَ الْعِلْمِ مَالَمْ يَاْتِكَ فَاتَّبِعْنِيْۤ اَهْدِكَ صِرَاطًا سَوِيًّا ٥ يٰۤاَبَتِ لاَتَعْبُدِ الشَّيْطٰنَ ۦ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ٥ يٰۤاَبَتِ اِنِّيْۤ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ٥

{ And mention in the Book Ibrahim. Surely he was a truthful man, a Prophet. (Recall) when he said to his father, "O my father ! Why do you worship that which hears not, nor sees, nor avails you anything? O My father ! Surely to me there has come the knnowledge that which has not come to you, so follow me, and I shall guide you on a right path. O my father ! Worship not Satan. Surely Satan is a rebel against the Compassionate. O my father ! Surely I fear lest a chastisement from the Compassionate should afflict you, so that you become a friend to Satan.}

(Maryam, 19:41-45)

The father of Sayyidina Ibrahim عليه السلام was Aazar, the maker of idols. He also sold and worshipped them. But, when Sayyidina Ibrahim عليه السلام preached to him, he gave him a very stern answer.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰۤاِبْرٰهِيْمُ ۦ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ٥

{ He said, "Are you averse to my gods, O Ibrahim? If you desist not, I will certainly stone you; so depart from me for ever so long. "} (Maryam, 19:46)

We can imagine how Prophet Ibrahim عليه السلام may have felt. The same feeling engulfs those people who commend *tawheed* (unity of Allah) or *sunnah* to their erring Muslim brothers. If they ask them to shun grave-worship adoration of relics and custom, they give them the same reply Aazar gave his father. Sometimes, they are even martyred.

It was then decided to cast Sayyidina Ibrahim عليه السلام into a fire. So, a large fire, the like of which was never seen on earth, was kindled. A large amount of wood was collected for the purpose. Everyone brought some wood and ailling women, too, vowed to fetch some wood of they recovered. Today preachers are only driven out of the mosques and they get upset but, here was a fire. It was so fierce and hot that even birds stopped flying above it. When he was being tied to be flung into it and as he was cast, Ibrahim عليه السلام spoke these words.

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ٥

{ Allah is sufficient for us and He is an excellent Guardin. }
(Aal-Imran; 3:173)

HADITH: { Sayyidina Ibn Abbas رضي الله عنه has reported that when Sayyidina Ibrahim عليه السلام was flung into the fire, his last words were, "Allah is Sufficient for us."} *(Bukhari.)*

This was the test of the Believer. Prominent angels stood ready to come into action on Allah's command. They could pick him up or blow out the fire at a command of Allah but they were helpless without Allah's command. An angel or a Prophet or a saint, none could do anything but Allah is not dependant on anyone's help. The Prophet, Sayyidina Ibrahim عليه السلام, was his dear slave and how could the fire burn him?

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰى إِبْرٰهِيْمَ ٥

{ We said, "O Fire ! Be you coolness and safety for Ibrahim. "}
(al-Anbiya, 21:69)

"If you burn even a single hair of My friend. Ibrahim, I will punish you as I have punished none."

Everything is in Allah's power. If He says Be and it happens, and if He says *Wipe out,* it wipes itself out.

Sayyidina Ibrahim عليه السلام stayed for forty or fifty days in Fire. He said that the comfort he experienced during these days, he never found there after and he wished that he had lived there all his life.

(Tafseer Ibn Katheer.)

Let us now see into the life of Sayyidina Musa عليه السلام, He was commanded by Allah to go to Firawn and preach to him to give up arrogance, rebellion and stubbornness and not to lay claims to divinity, for, he too was a slave of Allah who depended on Allah's help. But, he

did not believe. So, Prophet Musa عليه السلام was commanded to take his *ummah* and emigrate from there. Accordingly, he took all of them and set out in the night. Firawn learnt of it and alerted his whole army Whom he led to chase Prophet Musa عليه السلام and the Banu Isra-il. As dawn approached, Prophet عليه السلام encountered a sea and had to stop, but behind them Firawn was there with his army.

فَلَمَّا تَرَآءَ الْجَمْعٰنِ

{ So, when the two hosts saw each other. } (**ash-Shuara, 26:61**)

The people of Prophet Musa عليه السلام were terrified on seeing the army of Firawn.

قَالَ اَصْحٰبُ مُوْسٰى اِنَّا لَمُدْرَكُوْنَ ○

{ The companions of Musa said, "Surely, we are overtaken }
(**ash-Shuara, 26:61**)

They gave themselves up as destroyed because they were not equipped against the army. But,

قَالَ كَلَّا ۚ اِنَّ مَعِىَ رَبِّىْ سَيَهْدِيْنِ ○

{ Musa said, "Certainly not ! Surely with me is my Lord -- He will guide me. "} (**ash-Shuara, 26:62**)

فَاَوْحَيْنَآ اِلٰى مُوْسٰى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ۗ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ ○

{ Then We revealed to Musa, "Strike with your staff the sea." So it clove, and each part was like a mighty mountain. }
(**ash-Shuara, 26:63**)

This is how *tawheed* is practiced. In such a difficult situation too, Sayyidina Musa عليه السلام did not give up faith in one Allah. The sea was before him and Fir-awn behind. Then Allah sent His help. This is how He helps those who adhere to *tawheed.*

Sayyidina Musa عليه السلام had come to teach that we should trust in Allah and rely on none else. We must seek refuge in Him alone, ask none besides Him and bow before none else. No one can hinder what Allah wished and none can do what He did not wish. He is the Creator and Sustainer of everyone and nothing happens, not even a leaf moves,

without His will He cures the sick and removes anxiety. He gives life and death and He is alone without partner. He watches everyone's deeds and all will return to Him.

Sayyidina Musa عليه السلام struck the sea with his staff and it gave him a passage. He and his companions passed over it and Fir-awn set foot on it with his army but Allah commanded it to rejoin. The sea joined together as before and Fir-awn perished with his army.

Now, let us see what the Prophet ﷺ says.

HADITH: { Sayyidina Anas رضی الله عنه has reported on the authority of Sayyidina Abu Bakr رضی الله عنه that he was in the cave with the Prophet ﷺ. He raised his head to find the feet of some men and said, "O Prophet of Allah, if one of them were to look down, he would see us." He said, "O Abu Bakr, be quiet (We are) two people along with Allah as the third. "} *(Bukhari. Muslim. Tirmizi. Mishkat. Mazahir ul Haq.)*

When the Makkans were bent upon killing the Prophet ﷺ, he went away from there with Sayyidina Abu Bakr رضی الله عنه to migrate to Madinah. They stayed in the cave for three days so that the Makkans may despair of finding them and stay away. The Quran says about this particular case.

ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ج

{ he being the second of the two when they were both at the cave, when he said to his companion, "Grieve not, surely Allah is with us. "} (at-Tawbah, 9:40)

HADITH: { Sayyidina Ibn Abbas رضی الله عنه said, that he was following the Prophet ﷺ one day when he said to him, "Boy, I teach you something. Hold fast to that Allah will protect you. Guard (the commands of) Allah, you will find Allah with you. And, Whatever you wish to request, make the request to Allah. If you seek help, seek it from Allah alone. And know that if all the creatures come together to get you some profit then they can profit you only that which Allah has decreed for you. And if all of them join together to harm you then they can harm you only to the extent Allah has decreed for you, Then pens have been dried and the books are removed. } *(Tirmizi. Mishkat. Mazahir ul Haq.)*

Qutb Ghawth Samdani, Sayyid Abdul Qadir Jilani رحمة الله عليه has stated in *Futhooh al-Ghayb,* "It is worthy of every Believer that he make this Hadith a mirror of his heart, and conduct himself on it in every

movement annd non-movement life so that he is safe in this life and the next and receives honour in both worlds through mercy of Allah."

(Mazahir ul Haq.)

وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ٥

{ And in Allah shoud the Believers put their trust. }

(Aal-Imran, 3:160)

Sayyid Abdul Qadir Jilani رحمۃ اللہ علیہ has said: "Obey, do not practice *bid-ah*. Follow, do not oppose. Obey, do not disobey. Be sincere, be not a polytheist. Believe in one Allah and do not move from His door. Ask Him, not others. Seek His help, not from others. Trust in Him, not in others." *(Fuyood Yazdani)*

How sad that Muslim rely on others whom they ask for help and imagine them to be able to cause them profit or loss. There was a time when Muslims had spread Monotheism all over the world, but, today, Muslims who call themselves of *Sunnat wal-Jamaat* and lovers of the Prophet carry the coffin of Monotheism. Even the so called *pirs* join them in this. They compell others to follow suit.

وَمَابِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْئَرُوْنَ ٥ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ٥

{ And whatsoever of the blessings you have, it is from Allah; then, when affliction touches you, it is unto Him that you cry out. Then, when He removes the affliction from you, there is a party of you who associates other gods with their Lord . }

(an-Nahl, 16:53-54)

No one besides Allah is worthy of worship. He has no partner and everything is subservient to Him willingly or unwillingly. All have to return to Him. He is the one who gives and who withholds. You bow before Him and call upon Him in times of distress, but when that is over you associate partners with Him. *(Tafseer Ibn Katheer.)*

Sayyid Abdul Qadir Jilani رحمۃ اللہ علیہ has said, " O man, I see you with the created, not the Creator. You give the right of your *nafs* and the creatures but forfeit the right of Allah. You thank others for the blessings of Allah. Who has bestowed on you these blessings in which you swim? Has anyone besides Allah given them to you that you thank them? And, you adore them? *(Fuyood Yazdani.)*

"The polytheists of Arabia match the Hindus in their belief. The Hindu believes that *Ayshoor* does what he wills, yet adore hundreds of gods and godesses which control different things and represent different regions. They have left nothing that they do not worship. The polytheists of Arabia were just like that but, alas, many Muslims in this country have taken over the influence of the Hindus and regard their religious, sacred men in almost identical manner. They call it *tawassul* but if non-Muslims do that, they call it polytheism." (*Tafseer Haqqani*)

We must ponder on these words of Tafseer Haqqani, for, the act is the same whether we do it for our sacred men or the non-Muslims do it for their.

(1) Hindus observe birth and death anniversaries of their sacred men and Muslims do the same for their sacred men.

(2) Hindus build temples wherever they like and same Muslims build shrines and monuments etc.

(3) Hindus celebrate mela (fair) in honour of their gods and goddesses annually in which men and women participate without separation and some Muslims celebrate urs at the graves, women and men together.

(4) Hindus give an annual bath to their idol and regard the water as a blessing and some Muslims give the graves a bath and consider the water as a blessing.

The *Shari-ah* calls bathing a human body as a *ghusl*, not bathing a grave. Besides, the water of a bath is impure if the bath is to remove impurity but even if it is a normal bath, the used water is not re-usable. However, those who give bath to graves have amended the commands of Allah and made the used water not only re-usable but also blessed!

(5) The Hindus give an annual bath to their idols and give them new garments and a garland. Some Muslims bathe graves and place on them a fresh sheet of cloth and garlands.

(6) Hindus kiss the feet of the idols and prostrate before it. Some Muslims kiss the shrine and prostrate there.

(7) Hindus make vows at the idols and some Muslims at their sacred men.

(8) Hindus make offerings to their gods and godesses and feed that to others. Some Muslims make offerings to their sacred men and

distribute them to others as *niyaz*.

(9) Hindus consider their gods to be a support. Some Muslims regard their sacred men as dispensars of desires and needs.

(10) Hindus believe their deities are present everywhere, Some Muslims believe the same for their sacred men.

(11) Like Hindus who burn candles before their idols ánd pass its smoke essience, some Muslim burn candles and aloe-stick and spread the smoke.

(12) Hindus beat drums and play the harmonium before their idols, and dance. Some Muslims do the same thing at shrines and engage in *qawwali*.

(13) Like Hindus who spend hundreds of thousands of rupees to make idols and temples, some Muslims spend them to build shrines, etc.

(14) Hindus have a *Pujari* at their temples to guard them and he is called a successor and some Muslims have a *mujawar* to fill in that post.

(15) Hindus consider it a sin to carry sandals inside the temple and the *pujari* disallows others to take sandals inside. Some Muslim hold the same notion for carrying sandals inside a shrine. (While Muslims are allowed to carry sandals inside a mosque.)

(16) The gods enter the bodies of some Hindus which makes them restless. Some Muslims get the riding beast of a sacred man on them with identical effects.

(17) Hindus celebrate *Ram Laila* every year wearing fancy dress, singing dancing and frolicking. Some Muslims imitate them when they make *tazyas*.

(18) Like the Hindus who observe third, tenth, sixteenth days on a death, some Muslims observe third, tenth and twentieth days.

(19) Hindus shut their eyes in solitude and percieve their *Bhagwan* before them and some Muslims perceive their saint before them and some prostrate before a picture of their *pir*.

(20) Hindus domesticate an animal in the name of their god and then liberate it in its name or leave it at its temple to gain nearness to the god. Some Musims do the same in the name of a sacred man.

(21) Hindus, on their festive occasions, cast models of their gods and adorn it. Then they dance before the models and play music. After

some days, they pick up the nodels on their shoulders or in lories and take it round the town, dancing all the while. Then, in the evening, they throw these models into the sea, rivers or ponds. Some Muslims do the same with *taziyas* on the tenth Muhurrum and they offer funeral prayers after casting the *taziyas* in water.

The truth is that Indian Muslims have converted from Hinduism and have not forgotten the Hindu customs. They have, however, changed their direction though *Shari-ah* does not sanction these things.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ۝

{ And when affliction touches you upon the sea, those whom you call upon, besides Him, go astray, but when He brings you safe to land, you turn away (from Him); man is ever ungrateful.} (al-Isra, 17:67)

This is the condition of the creatures. When they are in trouble, they give up false gods, and cling to Allah but when He removes their dificulty, they return to their old ways. The son of Abu Jahl, Ikrimah, ran away when Makkah was taken over, by the Muslims and embarked a ship bound for Ethiopia. However, the ship was trapped in a cyclone and all the disbelievers remarked to each other that only Allah could save them. Ikrimah made a vow to Allah that if He saved him, he would go straight to Prophet Muhammad ﷺ and offer allegiance. The sea cooled down and he went to the Prophet ﷺ and became a valliant Muslim رضی الله عنه.

(*Tafseer Ibn Katheer.*)

There were those who believed in Allah even when the Quran was being revealed but they practiced polytheism and disbelief also.

The polytheist were -- and are even today -- of two kinds : those who worship stone or other idols and those who adore saints. (*Tafseer Haqqani.*)

May communities believed in Allah as the only God, But they worshipped other that they may bring them nearer Allah and cause them profit. (*Tafseer Ibn Katheer.*)

It is sad that some of the ignorant Muslims of India, today, are no better than the earlier disbelievers and idolators.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ

هُوَالسَّمِيْعُ الْعَلِيْمُ ٥

{ Say, "Do you worship instead of Allah, that which cannot hurt or profit you? And Allah ! He is the Hearer, the Knower. "}
(al-Ma i dah, 5:76)

The verses prohibits worship of any apart from Allah. Only Allah can profit and relieve pain. He alone knows everything. How is it sensible to adore that which is not powerful ? Worshippers should not outstrip limits and no one must be honoured and respected more than allowed. The Prophets عليه السلام should not be given divine stature, like Sayyidina Isa, عليه السلام, or the saints, sufis, etc. *(Tafseer Ibn Katheer.)*

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلاَّ وَهُمْ مُّشْرِكُوْنَ ٥

{ And most of them believe not in Allah, but that they a associators. } (Yusuf, 12:106)

They believe in Allah but do not give up polytheism. They believe that Allah is the Absolute Master of the heavens and earth but they continue to be polytheists. *(Tafseer Ibn Katheer.)*

The polytheists worship other than Allah believing them to be living and seeing. The Arab idolators worshipped idols and unseen spirits, jinn etc. The Iranians worshipped elements and stars, the angels and pious people, and they believed they could profit them and harm them. In Islam such thought is disbelief. *(Tafseer Haqqani.)*

HADITH: { Sayyidina Imran ibn Husayn رضى الله عنه reported that the Prophet ﷺ said to his father, "How many gods do you worship these days? " He said, "Seven god, six on earth and one in the heaven. "The Prophet ﷺ asked, "Then who do you place hopes in and fear? " He said, "The one in the heaven. " *(abridged.) (Tirmizi.)*

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَايَسْتَطِيْعُوْنَ نَصْرَ كُمْ وَلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ٥

{ And those whom you call besides Him, they have no power to help you, nor can they help themselves .} (al-Araf, 7:197)

Those that they worship cannot help others or their own selves. According to the Charistians, the Jews crucified Sayyidina Isa عليه السلام but he could not do anything to save himself. Similarly, other religious

men cannot help themselves in illness or death. (*Tafseer Haqqani*)

This verse tells two things.

(1) Those that you call upon besides Allah whoever they are, Prophets, saints or jinn, they cannot help them in the least.

(2) They are unable to help themselves out of trouble.

In explanation of the first, Sayyidina Aadam عليه السلام could not save his son, Habeel, and Qabeel killed him. Sayyidina Nooh عليه السلام could not save his son and wife and they drowned in the flood. Sayyidina Lut عليه السلام could not save his wife, and she perished. The Prophet ﷺ could not save his son, Ibrahim رضي الله عنه, and he died in his laps. His friends and innocent children were killed before Imam Husayn رضي الله عنه but he could not do anything to save them.

The second -- that if they cannot help themselves, how will they help other people? Iblees could do nothing when he was cursed for ever. Sayyidina Aadam عليه السلام was sent out of Paradise, Sayyidina Ibrahim عليه السلام was cast in the fire, Sayyidina Musa عليه السلام stood at the edge of the sea, Sayyidina Yunus عليه السلام was swallowed by the fish, The Prophet ﷺ hid in the cave for three day. Sayyidina Hamzah رضي الله عنه, Umar رضي الله عنه, Uthman رضي الله عنه and Ali رضي الله عنه were martyred, and Sayyidina Imam Hasan رضي الله عنه and Imam Husayn رضي الله عنه were martyred with the family of the latter. But all of them could do nothing to help themselves; how then, any of them, could be expected to help others. Not a Prophet, a saint or an angel can exceed the power and ability granted to them by Allah. If none of them could help while they lived, how could they be of help after death. If that was possible then the Prophet ﷺ would have helped Sayyidina Umar رضي الله عنه, Uthman رضي الله عنه and Ali رضي الله عنه, and at Karbala, he and Sayyidina Ali would have helped Imam Hasan رضي الله عنه, and the Companions رضي الله عنهم would have helped Imam Husayn رضي الله عنه, but none could help. Then, how do we expect the various saints to help us? We must think of it. If the Prophet ﷺ and the Companions رضي الله عنهم connot help, how can the *awliyas* be helpful. It is clear polytheism to consider them to be present every where and seeing everything. Why do we not ask Allah for what we require?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ۝

{ And have no power to help them, nor can they help themselves. } (al-Araf, 7:192)

HADITH: { Sayyidina Anas رضي الله عنه reported the Prophet ﷺ as

saying, "Let each one of you ask Allah for his need, even if it is the thong of his sandal." *(Timizi. Mishkat, Mazahir ul Haq.)*

HADITH: { Sayyidina Thabit Bunani رضی اللہ عنہ reported that the Prophet ﷺ said, "Everyone of you must ask Allah alone for his need; he may even ask Him for salt."} *(Tirmizi)*

أَفَحَسِبَ الَّذِينَ كَفَرُوٓا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِيٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِينَ نُزُلًا ۝

{ Do then those who disbelieve think that they can take My servants as protectors besides me? surely We have prepared Hell for the dibelievers hospitality. } (al-Kahf, 18:102)

Instead of salvation, Hell is prepared for them That is their hospitality. They used to spend wealth in the world and tried to help their gods against Truth and the Truthful beliving their efforts would bear fruit in the Hereafter. *(Tafseer Haqqani.)*

Sayyid Abdul Qadir Jilani رحمۃ اللہ علیہ has said "It is reported from the Prophet ﷺ, He said, 'Cursed is he who relies on creatures like him.' How many are there who fall into this curse ! One would hardly find anyone who place reliance on Allah and he who relies on Allah, surely, grasps a secure, strong chain. And, the example of one who relies on creatures like him is as one who holds water in his first (imagining he has taken it) ; when he opens his fist there is nothing. Alas, you are to be pitied. The creatures will meet your needs for a day or two, a year or two. Finally, they will get tired (and turn the other way). Take the company of Allah and place your needs before Him whether it is this life or the next. He will never get tired of you, and never worry." *(Fuyood Yazdani.)*

وَمَا لَكُمْ مِنْ دُونِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيرٍ ۝

{ And you have besides Allah no protector, nor any helper. }
(Ash-Shura, 42:31)

"They call upon others to remove trials, or turn to them to receive gain. (This is polytheism)." *(Mazahir ul Haq.)*

"He who imagines that good or bad come from others is a disbeliever of Allah. His monotheism is false." *(Ayn ul Hidayah)*

وَاللّٰهُ وَلِيُّ الْمُؤْمِنِينَ ۝

{ And Allah is the Protector of the believers. } (Aal-Imran, 3:68)

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ٥

{ And to help the believers is ever incumbent upon us. }
(ar-Rum, 30:47)

Allamah Hali has spoken the truth

کریں غیر گر بُت کی پوجا تو کافر — جو ٹھہرائے بیٹا خدا کا تو کافر
جھکیں آگ پر بہر سجدہ تو کافر — کواکب میں مانیں کرشمہ تو کافر

مگر مومنوں پر کشادہ ہیں راہیں
پرستش کریں شوق سے جس کی چاہیں

نبی کو جو چاہیں خدا کر دکھائیں — اماموں کا رتبہ نبی سے بڑھائیں
مزاروں پہ دن رات نذریں چڑھائیں — شہیدوں سے جا جا کے مانگیں دعائیں

نہ توحید میں کچھ خلل اس سے آئے
نہ اسلام بگڑے نہ ایمان جائے

وہ دین جس سے توحید پھیلی جہاں میں — ہوا جلوہ گر حق زمین و زماں میں
رہا شرک باقی نہ وہم و گماں میں — وہ بدلا گیا آ کے ہندوستاں میں

ہمیشہ سے تھا جس پہ اسلام نازاں
وہ دولت بھی کھو بیٹھے آخر مسلماں

If Others worship the idol they're disbelievers
Should they attribute a son to God they're disbelievers

If they bow before the fire they're disbelievers
Should they see a miracle in the stars they're disbelievs

But Believers have a wide choice
They worship who they like by choice.

The Prophet to the status of God they raise
The Imam to the rank of Prophet they raise

Offerings at the shrines they make day'n night
Requests to the martyrs they make day'n night

Tawheed suffers not
Islam or Eeman dampens not

The religion that spread tawheed worldwide
Truth reigned in glory worldwide

Polytheim remained not in any way
In India however, changed its way.

He with whom Islam was associated for ever
Lost that wealth too after all, the Muslims.



None Besides Allah Can Give profit or Loss

Let me now recall to you other verses of the Quran and Ahadith which, if you read with a cool mind, will perfect your faith and belief in One Allah.

وَهِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ قف وَنَادٰى نُوْحُ نِ ابْنَه' وَكَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَلَاتَكُنْ مَّعَ الْكٰفِرِيْنَ o قَالَ سَاٰوِيْٓ اِلٰى جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ط قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ج وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ o

{ And it moved on with them amid waves like mountains. And Nuh called to his son, who was standing a loof:, "O my son! Embark with us, and be you not with the disbelievers." He said, "I will take refuge in a mountain that shall defend me from the water." He said, "There is no defender today from Allah's command, but he on whom He has mercy." And a wave intervened between them, so he was among the drowned. }
(Hud. 11:42-43)

When Prophet Nuh عليه السلام boarded the ark, he felt deeply for his son, Kin'an, who stood at the shore with his wicked companions. His fatherly love rose in him and he tried to convince his son to embark the ship and abandon the ignorant disbelievers, but Kin'an said that he would go up a high mountain and did not need the ship. Sayyidina Nuh عليه السلام explained to him that no one would be safe that day and he should join him but he did not give in.

وَنَادٰى نُوْحٌ رَّبَّه' فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَاِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ o قَالَ يٰنُوْحُ اِنَّه' لَيْسَ مِنْ اَهْلِكَ ج اِنَّه' عَمَلٌ غَيْرُ صَالِحٍ ق فَلَاتَسْئَلْنِ مَالَيْسَ لَكَ بِه عِلْمٌ ط اِنِّيْٓ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِيْنَ o

{ And Nuh cried to his Lord and said: "My Lord, surely my son is of my: family and Your promise is surely the truth, and you are the Justest of the judges." He said, "O Nuh! Surely he is not of your family, he is of unrighteous conduct, So ask not of me

of that of which you have no knowledge. I admonish you lest you should be among the ignorant."} (Hud, 11:45-46)

Sayyidina Nuh عليه السلام supplicated Allah for his son but not only was his supplication not accepted he was also cautioned not to ask for that. His son drowned while he was a helpless spectator who had no power to help him. If he could do anything, he would not have let him disblieve and dorwn. He only had the ability to supplicate Allah Who may or may not accept it through His Mercy. If Allah does not accept supplication that is His wish Sayyidina Nuh عليه السلام used the last tactic available to him -- supplication to Allah, However, he was rejected and told that if he persisted in suplication then he would be counted among the ignorant. Sayyidina Nuh عليه السلام was overawed and submitted fearfully.

قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْئَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۚ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُنْ مِّنَ الْخٰسِرِينَ ○

{ He said, "My Lord! I seek refuge in you lest I should ask of you that of which I have no knowledge. And if you forgive me not, and have not mercy on me, I shall be among the losers".} (Hud, 11:47)

Now, he began to worry about himself.

إِلَّا قَوْلَ إِبْرٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۚ

{ .....except Ibrahim's saying to his father, "I shall ask forgiveness for you though I own nothing for you from Allah."} (al Mumtahinah, 60:4)

The father of Sayyidina Ibrahim عليه السلام was an idol-worshipper who also carved out idols. Prophet Ibrahim عليه السلام tried to guide him but he paid no heed so that he finally used the only way open to him -- seeking Allah's forgiveness for his father. On that let us see what the Qur'an says:

وَمَا كَانَ اسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ إِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرٰهِيمَ لَأَوَّاهٌ حَلِيمٌ ○

{ And Ibrahim's asking forgiveness for his father was not except

because of a promise he had made to him; but when it because clear to him that he was an enemy of Allah, he (Ibrahim) diowned him. Surely Ibrahim was tender-hearted, forbearing.} (at Tawbah, 9:114)

HADITH: {It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said, "On the Day of Resurrection Ibrahim will meet his father Aazar whose face will be darkened and dusty. He will ask him "Did I not tell you not to disobey me," and his father will say, "I will not disobey you now." Ibrahim will say. "My Lord, you had assured me that you will not cause me despair on the day when people will be resurrected. What would despair me more than my father being abased?" Allah will tell him, "I have forbidden entry into Paradise to the disbelievers. "He will then be told to look and see what lay under his feet and he will see to find a bloodstained *hyena* which will be picked up by its legs and thrown into Hell.} (*Bukhari, Mishkat. Mazahir.*)

Ponder over it. If Prophet Ibrahim علیه السلام had any authority, he would not have allowed his father to go to Hell. But, the only authority he had was to make supplication which he used and was rejected.

Some people allege that Aazar was not his father but uncle. They say what they imagine without proper study. We have seen the Hadith and we may also see that the Quran also confirms that Aazar was his father.

وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۚ إِنِّيٓ أَرٰكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِينٍ ۝

{ And (recall) when Ibrahim said to his father, Aazar,"Do you take the idols as goods? Surely, I see you and your people in manifest error."} (al Anam, 6:74)

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَاَتَ نُوحٍ وَّامْرَاَتَ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْئًا وَّقِيلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِينَ ۝

{ Allah has struck a similitude for those who disbelieve -- the wife of Nuh and the wife of Lut. They were under two of Our righteous servants, but they betrayed them, so that they (their husbands) availed them nothing whatsoever against Allah; so it was said (to them), "Enter the Fire along with the enterers."} (at - Tahrim, 66:10)

Allah has explained through the similitude that the disbelievers will gain nothing by mixing up with the Believers as long as they disbelieve. The wives of the two Prophets Sayyidina Nuh عليه السلام and Sayyidina Lut عليه السلام were in their company constantly. They lived with them day and night and had food and drink with them and even spent their hours of sleep and awakening with them but they did not subscribe to the same faith and deeds as them. They stuck to their disbelief, so they could not benefit in the least from the twenty-four hour company of the Prophets عليه السلام . They were Prophets but could not cause them to gain anything for the Hereafter and could not save them from loss of the Hereafter. The women were commanded to go to Hell with the denizens of Hell. *(Tafseer Ibn Katheer.)*

وَضَرَبَ اللّٰهُ مَثَلاً لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ م اِذْقَالَتْ رَبِّ ابْنِ لِی عِنْدَكَ بَيْتًا فِی الْجَنَّةِ وَنَجِّنِیْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِیْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ o

{ And Allah has struck a similitude for those who believe -- the wife of Fir'awn, when she said, "My Lord, build for me a house in the Garden, in Your Presence, and deliver me from Fir'awn and his doings, and deliver me from the evil doing people.}
(at Tahrim, 66:11)

Allah tells us through this example that if Muslims live with disbelievers -- like Sayyidah Aasiyah رضی الله عنها wife of Firawn did --then they do not lose anything just as the disblievers will not gain anything (in the Hereafter) when they live with Believers and persist on disbelief. Sayyidah. Aasiyah رضی الله عنها was Fir'awn's wife but could not deliver him from Hell. Fir'awn will live in Hell while his wife will reside in Paradise.

Let those people who claim to love the Prophet ﷺ but continue to practie *bid'ah* and go against *Shari'ah* and indulge in polytheism -- let them ponder over it. They do not heed one who tries to explain to them the Truth, but label him a *wahabi* or outside the folds of Islam. They wrong others but hope to be forgiven.

What shall I say of the ignorance of most Muslims. Only Allah can guide them. If He decides to guide them then the worst of the ignorant can receive guidance. But, for the present, these people are stubborn and proud and they do not even respond to anyone's *salaam*. How can one

guide such stubborn people ? If they are persuaded to listen to a preacher, they accuse him of misquoting the Quran, Hadith and books of fiqh. So, let me now conclude this subject with a final reference from the Quran.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۭ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

{ And if Allah touch you (O man) with affliction, none can remove it but He; and if He touch you with good, He has power over everything. } (al An'am, 6 : 17)

Allah makes it clear that He alone is Dispensor of profit and loss. He can make changes in His creation as He will and no one can obstruct His command or reject His decree. The Prophet ﷺ has said,

اللهم لا مانع لما أعطيتَ ولا مُعطى لما منعتَ

(O Allah, none can deny whom You give and none can give whom You deny). (*Tafseer Ibn Katheer.*)

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَاۗءَ اللّٰهُ ۭ

{ Say, "I have no power over any harm or good to myself, but as Allah will. } (Yunus, 10 : 49)

The Prophet ﷺ was asked to say that he has nothing in his power. He knows only what he is taught and has no power over anything. In fact, he has no ability to gain some thing for himself or prevent his loss. (*Tafseer Ibn Katheer.*)

قُلْ اِنِّىْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ۝

{ Say, "Surely I have no power for hurt nor for (benefit of) rectitude for you." } (al-Jinn, 72 : 21)

The Prophet ﷺ was asked to declare that he was unable to let anyone gain or lose anything. O Muslims! It is worth pondering. First of all Allah asked His beloved Prophet ﷺ to say that Allah alone dispenses profit or loss. He may let anyone He likes gain something and anyone He likes lose something. No one has power over anything.

Next, He asked the Prophet ﷺ to say, "I have no power over harm or good to myself "

And the third time, He asked him to declare, "I have no power over harm or good to you."

Thus, the question is answered through verses of the Qur'an clearly. If the Prophet ﷺ had no power over these things then no one else can help anyone out -- not even the Ghaws, a Qutub, an Abdal or a Wali.

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "Do you not know that there is none who may give, none who may deny, none who may hurt, none who may profit, none who may advance and none who may push back except Allah, the Majestic, the Glorious. Thus, if you say that you know it then I will ask how can it be that you know yet prefer another to Him. Alaṣ for you! Because of your worldly life, you mar your Hereafter!" *(Fuyood Yazdani)*

Sayyidina Abdul Qadir Jilani رحمة الله عليه also said, "Every person who holds anyone other than Allah as responsible for his good or loss is not Allah's worshipper. He is the worshipper of him whom he holds responsible for good or evil." *(Fuyood Yazdani)*

وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ ٥

{ And warn your clan, the nearest kin. } (ash-Shu'ara, 26 : 214)

There is the command of Allah that the Prophet ﷺ should warn his kin. Let no one suppose that he is one of the Prophet's ﷺ family members, a Companion, a servant -- but, if he lacks faith and deeds then relationship, descent or association will not help him.

HADITH: { Sayyidina Abu Hurayrah رضى الله عنه reported that when Allah revealed the (foregoing) verse, the Prophet ﷺ stood up and said, "O men of Quraysh! Save yourselves. I cannot save you in the least from (the punishment of) Allah. O Abbas ibn Abdul Muttalib! I cannot save you from (the punishment of) Allah in the least. And O Safiyah! * I cannot save you from (the punishment of) Allah in the least. And O Fatimah daughter of Muhammad! Take from me whatever you like of my property, but I cannot save you (from the punishment of) Allah." }

(Bukhari. Tirmizi.)

This is food for thought for those people who boast that they are men of faith, sons of so-and-so, followers of the Prophet ﷺ , disciples of so-and-so but wide off the mark in practical life.

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* the paternal aunt of the Prophet ﷺ

It is something to think about, not to cast away in anger or jest. If one does not conduct oneself according to these things, one will remember them and repent on the Day of Resurrection, but it will be of no use then. There is time now. You have not lost anything. Repent from disbelief, polytheism, *bid'ah*, custom, ignorance and stubbornness. And, pursue *Shari'ah*. The Quran Says:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ

{ For it is that which it has earned, and against it is that which it has deserved } (al - Baqarah, 2: 286)

You will earn what you deserve. If you perform good deeds, you will earn reward but if you do bad deeds you will get punishment.

(*Tafseer Ibn Katheer.*)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ؕ

{ No burdened soul will bear the burden of another. }

(al-Isra, 17 : 15)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ؕ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ؕ

{ And burdened soul can bear another's burden, and if one heavy-laden calls (for help) for his load, nothing of it shall be coarried even though he (whom he calls) be near of Kin. }

(Fatir, 35 : 18)

Allah says that if a man asks another to carry the burden of his sins, he will refuse. He will point out that he already carried a burden of his own sins, even if he asked his mother, father, wife, brother, son, friend or a relative. Everyone will think for himself.

Some fake *pirs* and *mawlvis* assure their disciples that they should not wourry about the Day of Resurrection. They would take them along with them. Where? To paradise or to Hell? On that day, even the Prophets عليه السلام would worry, then what to say of these *pirs* and *mawlvis.*

HADITH: { Sayyidina Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said to his uncle (Abu Talib) say, لا إله إلا الله so that I may be able to bear testimony for that on the Day of Resurrection (and you may

be forgiven), He said, "The Quraysh will mock me that I did it out of fear (and became a Muslim forsaking the religion of my forefathers). If they were not to raise this objection, I would have cooled your eyes (and become a Muslim).} *(Tirmizi.)*

At that time this verse was revealed:

إِنَّكَ لَا تَهْدِىْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ۝

{ Surely you (O Prophet) cannot guide (anyone) whom you love, but Allah guides whom He will. And He knows best who are rightly guided. } (al-Qasas, 28 : 56)

HADITH: { Sayyidina Sa'eed ibn Musayyib رضي الله عنه reported on the authority of his father that he said: When Abu Talib was near death, the Prophet ﷺ visited him. He found Abu Jahl ibn Hisham and Abdullah ibn Abu Umayyah ibn Mughirah there. The Prophet ﷺ said to Abu Talib, "O Uncle, say لاإله إلاالله before Allah about it. "Abu Jahl and Abdullah ibn Abu Umayyah said, "Abu Talib ! Do you turn away from the path of Abdul Muttalib. "The Prophet ﷺ repeated his call to the *Kalimah* again and again but every time the two of them intervened with their words till Abu Talib made the last declaration that he was on the path of Abdul Muttalib and refused to say لاإله إلاالله (and died). The Prophet ﷺ said, By Allah, I will make *istighfaar* for you till I am disallowed to do it."} *(Bukhari. Muslim. Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Sa'eed al-Khudri رضي الله عنه reported that he heard the Prophet ﷺ say when Abu Talib was mentioned before him, "I hope that on the Day of Resurrection, my intercession will be of some help to him, and he will be put in the Fire of a moderate intensity and it will reach (only) his ankles but his brain will boil from it."}

(Bukhari.)

HADITH: { Sayyidina Abdullah ibn Abbas رضي الله عنه reported that the Prophet ﷺ said, "Of the People of Hell, Abu Talib will be the least punished. He will be made to wear sandals of fire which will cause his brain to boil."} *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Nu'man ibn Bashir رضي الله عنه reported that the Prophet ﷺ said, "The dweller of Hell who will get the lightest punishment will be made to wear sandals of fire and the sandal straps will be of fire. Both these things will cause his brain to bubble as a

clooking pot bubbles. He will imagine his punishment to be the severest, though it will be the lightest. } (*Mishkat. Mazahir ul Haq.*)

This is about the Prophet's ﷺ uncle who co-operated with him in all ways. As long as Abu Talib was alive, no one could hurt the Prophet ﷺ. When he died, the Prophet ﷺ was harassed into migrating to Madinah. In spite of that much love (for the Prophet ﷺ) he will go to Hell and the Prophet ﷺ will not be able to save him.

O dear Reader ! Think and try to understand. Minus faith and deeds, relationship will not help anyone on the Day of Resurrection. If anyone else besides Allah had any power then Sayyidina Ali's رضی اللہ عنہ father would never go to Hell. If you still have doubts then listen to more. For, By the grace of Allah, I have resolved that I will not be afraid of enemies of religion and will go on declaring the Truth, but guidance is only from Allah. Listen ! Remove the darkness from you heart and listen ! When Abu Talib died, the Prophet ﷺ had said, "Till I am disallowed, I will supplicate Allah for him." This is what the Prophets ﷺ and the *walis* رحمۃ اللہ علیہ have and to approve a supplication, or not, is in the Hands of Allah. When the Prophet ﷺ made supplication and *istighfaar* for his uncle, Abu Talib, this verse was revealed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوٓا أَنْ يَّسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا أُولِي قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحٰبُ الْجَحِيمِ ۝

{ It is not for the Prophet, and those who believe to ask forgiveness for the associators, even though they may be near relatives, after that it has become clear to them that they will be the companions of the Hell-fire. } (at-Tawbah, 9 : 113)

Allah stopped His Prophet ﷺ and the Believers too from making a supplication for Abu Talib, and other non-Muslim dead which the Companions did in following the Prophet ﷺ whose deed is a *sunnah* for the *ummah*. When it became a common practice, Allah revealed the verse and the Prophet ﷺ and the Companions رضی اللہ عنہ were thus precluded from asking forgiveness for their non-Muslim dead. It is reported by Sayyidina Abdullah ibn Abbas رضی اللہ عنہ that on returning from the Battle of Tabook the Prophet ﷺ formed an intention to perform *umrah* and when he descended from Usfan, he asked his Companious رضی اللہ عنہم to wait at Aqabah and he went to the grave of his mother. He made supplication to Allah for a long time and then cried loudly. All the others also wept when they saw him weep, believing that something about the

ummah made him cry. The Prophet ﷺ returned to them when he saw them weep, and he asked why they wept. They said that when they saw him weep they supposed a command was revealed for the *ummah* which was beyond them to observe. He said, "Listen! The grave of my mother lies here. I asked Allah to permit me to intercede for her on the Day of Resurrection, but He did not permit me, so my heart grieved and I wept. Jibreel عليه السلام came and said to me that Ibrahim's عليه السلام promise to his father to ask forgiveness for him was withdrawn by him when he realised that his father was an enemy of Allah. So, he asked me that I too should with draw as Ibrahim عليه السلام had withdrawn."

(Tafseer Ibn Katheer.)

HADITH: { Sayyidina Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ visited his mother's grave. He wept and the people who were with him also wept. He said, "I sought my Lord's permission to ask forgiveness for my mother but I was not permitted. I asked permission to visit it and it was given to me. You people should visit graves for it reminds us of death."} *(Muslim. Abu Dawood. Mishkat. Mazahir ul Haq.)*

Some people say that both the parents of the Prophet ﷺ were revived and they then expressed belief and they says the same thing about Abu Talib. If these things can be verified through a proper line of transmission then there is nothing surprising about them, for Allah can do what He likes.

We narrate these *Ahadith* because some people succumb to the inciting of their *pirs* and *mawlvis* and raise slogans all the while, even in meetings and gatherings, like *ya Rasool Allah al-madad, ya Ghaws al-madad,* etc. The fact is that both in this world and the next no one besides Allah is One who helps and supports. We must think a little about it and remember that Sayyidina Aadam عليه السلام will be in Paradise but his son Qabeel will be in Hell. Sayyidina Nuh عليه السلام will be in Paradise, but his son will go to Hell. Sayyidina Ibrahim عليه السلام will be in Paradise while his father, Aazar, will be in Hell. Sayyidina Nuh عليه السلام and Sayyidina Lut عليه السلام will go to Paradise while the wife of each of them will go to Hell. The wife of Fir'awn will enter Paradise but Fir'awn will go to Hell. Sayyidina Ikrima رضى الله عنه will be admitted to Paradise but his father, Abu Jahl, will be sent to Hell. And, the Prophet ﷺ will be in Paradise but his well-wishing uncle will be in Hell. Oh! Think about Sayyidina Ali رضى الله عنه -- the lion of Allah -- and those men of Allah descended from him, the Ghaws, the *qutub,* the ***abdal,*** *walis,* the *imams,* the *mast* (مست) and the *majzoob* * -- they all will go

* different orders in Sufis who are all traced back to Sayyidina Ali رضى الله عنه

to Paradise but the real father of Sayyidina Ali رضی الله عنه, Abu Talib, will go to Hell. If Sayyidina Ali رضی الله عنه cannot save his own father then how can Ghaws, a *qutub* or a *wali* deliver you from Hell. If faith and deeds are lacking then relationship will be of no avail in the Hereafter. Give up your stubbornness and hold fast to the banner of *tawheed* (monotheism), Insha Allah you will succeed both in this world and the next. The Quran says:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝

{ And your Lord creates whatsoever He will and chooses [the command]; they have no choice. Glorified be Allah, and Exalted be He above what they associate (with Him)!} (al-Qasas, 28 : 68)

The Creator of all creatures and the One with all power is Allah. No one can dispute with Him and He has no partner. He creates what He wills and chooses whom He likes as His close slave. Only that happens what He likes but that which He does not like can never happen. All affairs, good or bad, are in His Hand, and everyone will return to Him. No one else has any power. (*Tafseer Ibn Katheer.*)

Sayyidina Abdul Qadir Jilani رحمة الله عليه said, "O worshipper of the idol of Pretence, you will not be able to set the smell of nearness to Allah, not in this world and not in the next. O you who regard creatures as associates of Allah and who turn to them with your heart! Turn away from creatures, for they can neither harm nor do good, neither forgive nor deprive. Do not claim to believe in *tawheed* while you conceal polytheism in your heart, for, you will not get anything through it."

(*Fuyood Yazdani.*)

"And he, who imagines that Allah has delegated some authority or power to His slave, actually disbelieves." (*Tafseer Ibn Katheer.*)
The Quran says:

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

{ Whatsoever of Mercy Allah opens to mankind, there is none to withhold it; and that which He with holds, none can grant thereafter. And He is the Mighty, the wise. } (Fatir, 35 : 2)

Whatever Allah likes does happen but that which He does not like cannot happen. No one can with hold what He give and what He with holds none can give. *(Tafseer Ibn Katheer.)*

Miracles * & Marvels Are Also In Allah's Power

My dear friends! The Miracles of the Prophets عليه السلام and the Marvels of the *walis* رحمة الله عليهم (or men of Allah) are true. But, let not the fake *peers* and *mawlvis* deceive you into believing that the Prophets عليهم السلام and the *walis* رحمة الله عليهم can do what they like, and harm or profit anyone. This contention will ruin you as it ruined many of the earlier people. Indeed, this contention has played havoc with the faith of Muslims in India. We have dwelt upon it in detail in two chapters and the fake *peers* and *mawlvis* know nothing other than this wrong contention for their sermons. The Qur'an says:

وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ

{ ..... and it was not for any Messenger to bring a sign, but by Allah's leave. } (ar-Ra'd, 13 : 38

Allah explains that it is not within a Prophet's power to show a miracle. It is only within Allah's grasp and He does what He likes. He commands what He intends, and it happens. *(Tafseer Ibn Katheer)* The Quran says:

وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ

{ And it is not for us to bring you an authority, except by Allah's leave. } (Ibrahim, 14 : 11)

People frequently asked the Prophets عليه السلام to show them miracles. They are told that it was not in their hands to show miracles unless Allah accepted their prayer and let them display miracles. *(Tafseer Ibn Katheer.)*

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* The actual words are mu'jizaat and Karaamaat. The former are performed at the hands of the Prophets عليهم السلام and the latter the walis رحمة الله عليه with Allah's permission.

We do not reject the marvels (Karaamaat) that the *awliyas* (*walis*, men of Allah) sometimes show, and change the normal. That ability is a favour on them from Allah, but they do not do it at will or of their own accord and it is neither a jugglery nor an art. Allah lets His creatures see the Karaamaat at the hands of His pious slaves. (*Tafseer Ibn Katheer.*)

Without Allah's leave, no angel can come or go anywhere and no Prophet عليه السلام can display a miracle or a *wali* show a marvel. All this happens with Allah's grace which He allows His dear slaves to perform and cause men to bewilder.

Islam and Science

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ، وَيَخْلُقُ مَا لَا تَعْلَمُونَ ٥

{ And (He created for you) horses, and mules, and asses, that you may ride them, and as an adornment, and He creates what you know not. } (an - Nahl, 16 : 8)

Allah states about His perfact power that He creates such things which man does not even know. We have today the cycle, motor car, bus, motor cycle, train, aeroplane and rocket. They are all means of transport. Men have built them but Allah is the One who got them to conceive and make them. He put the idea in their mind otherwise they could do nothing. Only the beasts -- horses, mules, assess and camels -- were means of transport more than fourteen hundred years ago. But, today there are so many means of transport that man did not even imagine them centuries ago. This, however, is not the end. No one knows what other modes of conveyance Allah will get man to produce. The Qur'an has confirmed the different modes of transport more than fourteen centuries ago, but we out of our ignorance laud the scientists fo their achievements.

We, on our part, also value science. But, the more science progresses the more dangerous it becames for us. Distances that took weeks and months are now covered in hours but with the ease there is also danger to lives through accidents. A car accident may cost five or six lives and a plane crash may mean hundreds of deaths. In contrast, a rider of the past suffered an occasional fracture if he fell down from his beast or perhaps a couple of men died. The Qur'an says:

وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِىْ بِاَمْرِهٖٓ اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا ،

{ And to Sulayman (we subjected) the wind, blowing strongly, moving at his command towards the land that We had blessed. }
(al - Anbiya, 21 : 81)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ۝

{ So We subjected to him the wind (that) ran by his command, gently wherever he directed. }
(Sad, 38 : 36)

The wind was made gentle for Sayyidina Sulayman عليه السلام . It went wherever he directed it.

وَلِسُلَيْمَٰنَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۚ

{ And to Sulayman (we subjected) the wind, of which the morning course was a month's journey, and its evening course was a month's journey. }
(Saba, 34 : 12)

The blessings on Sayyidina Sulayman عليه السلام are recalled. He covered a month's distance within a morning and the same amount within an evening. For instance, he sent his throne and the army by air from Damascus and delivered them in a little while at Istakhar. This was a month's Journey even for a fast rider. In the same way, the throne was flown in the evening and it was received the same evening at its destination. (*Tafseer Ibn Katheer.*)

We have the aeroplanes now but the Qur'an confirmed this means of conveyance when it says that Allah subjected the wind to Sayyidina Sulayman عليه السلام . He could send his army with luggage to any destination by air within hours although, otherwise, it took months to travel that far. The Muslims have forgotten this but have turned to science.

The Quran says:

سُبْحَٰنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَٰرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَٰتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝

{ Glorified be He Who carried His servant (Muhammad) by night from the sacred Mosque (of Makkah) to the Remote Mosque (of Jerusalem) the precincts wereof We have blessed, that we might show his Our signs. Surely He, Only He, is the Hearer, the Seer. }
(al - Isra, 17 : 1)

Allah declares His Majesty and Greatness and His Glory and Power and shows that He is Able to do all things. No one has the power that He has and only He is worthy of worship and only He sustains the entire creation. He took His slave, Sayyidina Muhammad, ﷺ in part of a night from the mosque at Makkah to the mosque at Bayt al - Maqdis which was the centre of the Prophets عليهم السلام from the times of Sayyidina Ibrahim عليه السلام . Hence, all the Prophets عليهم السلام were brought there before him, and he led them all in *salah* which is evidence that he is the great imam and the foremost chief. May blessings of Allah be on him and on all of them together. *(Tafseer Ibn Katheer.)*

This is an account of the night of *mi'raj* (the ascent to the heavens). Allah made him cover the distance of months between Makkah and Bayt al - Maqdis in a few minutes. This is the account of the Qur'an while the Ahadith relate that the same transport took him to the seven heavens and Allah took him beyond wherever Allah willed. He returned from there to Makkah while it was the same night. But, we cannot value the Qur'an because of our poor knowledge. Allah has blessed Islam with all the good things but, if a Muslim deprives himself of these blessings and does not know them then he is to blame. Islam is perfect.

HADITH: { Sayyidina Ali رضى الله عنه said that he and the Prophet ﷺ went together. (Inside the *Bayt Allah,*) he said to him, "Sit down here "Sit down here" and he climbed on his shoulders. Ali رضى الله عنه tried to get up with him but the Prophet ﷺ felt he was weak, so got down (from his shoulders) The Prophet ﷺ sat down and asked Ali رضى الله عنه to climb on his shoulders and he climbed on them. The Prophet ﷺ got up with him and he felt as if he could touch the edges of the heaven till he climbed over *BaytAllah*. He began to pick up all the idols there, which were made of copper and brass, from his right and left, before and behind him until he had picked up all of them.The Prophet ﷺ asked him to throw them (and he did so). They smashed down into pieces like glass. Then he got down and he and the Prophet ﷺ walked away to gether quickly concealing themselves along the walls of the houses lest anyone night see them. *(Tarjaman us-Sunnah.)*

Explanation: The Prophet ﷺ is considered a represenuuon of the universe and he was the best of Messengers and the seal of Prophets. That is why Sayyidina Ali رضى الله عنه felt that he could touch the edges of the heaven from his shoulders. There is nothing surprising about it. Indeed, the stone on which Sayyidina Ibrahim عليه السلام and Sayyidina Isma'i l عليه السلام stood to construct the *BaytAllah* rise high by itself to the level that was necessary for them. But, Sayyidina Ali رضى الله عنه was

human being perched on the shoulders of the most excellent of the creation including human beings. He had to see what he saw. This account reflects the love of the Prophet ﷺ for *tawheed* (monotheism), for, he let another climb on his shoulders to remove the idols and felt nothing insulting in it *(Tarjuman us-Sunnah.)*

Sayyidina Ali رضی اللہ عنہ stood on the shoulders of the Prophet ﷺ and felt that he could touch the heaven. This was unlike a machined transport that could go wrong. It was a blessing of Allah.

HADITH: { Sayyidina Jabir ibn Abdullah رضی اللہ عنہ reported that the Prophet ﷺ said, "When the Quraysh belied me (saying that I lied about ***mi'raj*** and if I spoke the truth I must describe the Bayt al - Maqdis to them), I stood in the Hijr (or Hatim) and Allah placed the Bayt al - Maqdis before my eyes. I looked at it and described it to them. It seemed that I was looking at Bayt al - Maqdis." *(Tirmizi)*

This is the television which Islam made known move than fourteen centuries ago. The Muslims have forgotten it.

The Quran Says:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ o وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ o وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ o

{ The Hours has drawn nigh, and the moon was split asunder. And yet if they see a sign, they turn away and say, "A continuous sorcery. "And they belied the (Truth) and followed their own caprices. Yet every affair is settled at its appointed time.} (al-Qamar, 54 : 1-3)

It is stated in Musnad Ahmed that one piece fell on one mountain and another on a second but those, who were not destined to believe, said, on seeing this, "Muhammad ﷺ has played magic on our eyes. "But the wise said that even if it was magic then he cannot do it on all the people of the world. *(Tafseer Ibn Katheer.)*

The disbelievers had resolved that if outsiders who came to them said the same thing then there was no doubt in the Prophet's ﷺ truth. Then, whichever outsider came from whatever direction, he gave the same evidence that he had seen (the moon split) with his own eyes. *(Tafseer Ibn Katheer.)*

Which is more important -- going on the moon or its splitting?

HADITH: { Sayyidina Abdullah ibn Mas'ood رضي الله عنه reported that when the moon split in two in the times of the Prophet ﷺ, he said, "Be withnesses to that." } *(Bukhari. Tirmizi.)*

HADITH: { Sayyidina Jubayr ibn Mut'im رضي الله عنه reported that the moon split in the times of the Prophet ﷺ. It split in two, me portion was one side of the mountain and the other on the other side. The disbelievers said, "Muhammad has done magic on us. " Some of them said, "If he has played magic on us, he cannot do it on all people." } *(Tirmizi.)*

People of some countries do not believe in this miracle because moon is not seen all over the world at one time. If it is day time somewhere them there is no question of their seeing the moon and, therefore, its splitting. Only people of those countries where it was night saw the miracle. In spite of that, however, the idolators of Makkah did not believe and remained stubborn.

The next Hadith is an example of how a man's practice of Islam advances him forward.

HADITH: { Sayyidina Burayadah رضي الله عنه reported that the Prophet ﷺ called Sayyidina Bilal رضي الله عنه one morning and asked. " How is it that you reached Paradise ahead of me? When ever I entered it, I heard your whenever foot steps ahead; even last night I went into it and heard your footsteps advancing me. Then I came to a square paace which is made of gold and is very high with parapets over it. I asked, "To whom does it belong? " They said, "To an Arab young man." I said, "I too-am an Arab. But, to which (Arab) does it belong? "They said, "It belongs to a youmg man of Quraysh, " and I said that I was a Quraysh too. They said, "Aman of the *ummah* of Muhammad." I said, "I am Muhammad! To whom then does it belong? " They said, "To Umar ibn al-Khattab." Sayyidina Bilal رضي الله عنه said, "O Messenger of Allah! Whenever I called out the azan, I offered two *raka'at salah* and whenever my ablution was nullified, I performed (a fresh) ablution (immediately) and told myself that I was responsible for two *raka'at* for Allah. "The Prophet ﷺ said, "It is these two *raka'at* that raised you to that rank (which took you to Paradise ahead of me)." *(Tirmizi.)*

Sayyidina Bilal رضي الله عنه was an uneducated man who was not rich, but poor, not free, but a slave, not a Sayyid but an Ethiopian, not white, but black. In spite of that, his practical life followed Islam to such an extent that though he walked on the streets of Makkah, his footsteps were

heard in Paradise.

Say honestly, who is greater in the sight of Allah -- he who traverses on the moon or he whose footsteps are heard in Paradise? But, Muslim fail to recognise the truth because their practical life does not follow Islam. The Qur'an Says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

{ Have you not considered (O Prophet) how your Lord dealt with the Companions of the elephant? Did He not make their guile to go astray? And He sent against them swarms of birds, striking them with stones of baked clay, thus He rendered them like straw eaten up. } **(al - Fi l, 105 : 1-5)**

Abrahah sent his envoy, Dat. Humayri to the Makkans to fetch their chief and to assure the Makkans that he had not come to fight them but only to demolish the House of Allah (*Bayt Allah*), unless the Makkans resisted. The envoy learnt that Abdul Muttalib was the chief and conveyed the message to him. Abdul Muttalib said, "We neither intend to fight him nor do we have enough strength to resist him. This is the sacred House of Allah and a memory of His friend, Sayyidina Ibrahim عليه السلام. If Allah wills, He will protect it Himself. "The envoy asked him to accompany him to Abrahah who was awe-struck on seeing him. Abdul Muttalib was a well-built, fair, strong man. Abrahah got down from his throne and sat down on the floor with Abdul Muttalib. He asked his interperter to find out what Abdul Muttalib wanted. He said that his two hundred camels which they had seized should be returned to him. Abrahah instructed the interpreter to tell him that he was awe-struck at his first sight and thought highly of him but his first words had erased that opinion because he asked for personal compensation but did not care for his and his people's religion, for he had come to raze their place of worship, *ka'bah*, (*Bayt Allah*) to the ground. Abdul Muttalib said, "Listen, the camels belong to me while the *Ka'bah* belongs to Allah Who will save it." The rebel retorted that God will not save it from him that day. Abdul Muttalib said, "That is between Him and you." He took his camels and went away. He commanded the Quraysh to vaccate Makkah and go to the mountains. He then took a few chosen men of the Quraysh and went to the House of Allah and held its door latch and wept

profusely. They all made supplication to Allah beseeching Him to save His House from Abrahah and his fierce army. Abdul Muttalib also recited this poem

لَاهُمَّ إِنَّ الْمَرْءَ يَمْ   نَعُ رَحْلَهُ فَامْنَعْ رِحَالَكَ
لَا يَغْلِبَنَّ صَلِيبُهُمْ   وَمِحَالُهُمْ أَبَدًا مِحَالَكَ

(We do not worry. We know that everyone protects his house. O Allah, You also protect Your House from Your enemies. It can never be that their crosses and pulleys can over come Your pulleys.)

With that, Abdul Muttalib let go of the latch of the door of *BaytAllah* and ascended the peak of a surrounding mountain with his colleagues. The next morning Abrahah's army prepared to invade Makkah. His elephant, Mahmood, was readied and they all faced Makkah ready to advence Fadeel ibn Habib who had been taken captive having resisted the invaders during their progress got up and spoke into Mahmood's ear which we held with his hand, "Mahmood! sit down! Return safely to where you had come from, for, you are now in the sacred city of Allah." He unheld his ear and ran away behind a nearby mountain. The elephant sat down immediately on hearing the words. The mahouts and the army worked their fingers to the bone to make him rise but the elephant would not budge. They foaded him on the head, hit him with spears and lances all over the body, even into his eyes, but he refused to move. Then they made him face towards Yaman and he stood up promptly and walked rapidly. He even agreed to walk towards Syria and the east. But as they turned him towards Makkah, he sat down at that very place. They again beat him when suddenly they observed a dark cloud approach them from the ocean side. They were birds, so many together that they looked like a dark cloud. They had hardly seen them when they came overhead from all sides surrounding the army. Each of them carried in its beak a tiny pebble and two in its claws. The birds threw the pebbles on them and whoever was hit with it, perished then and there. The army was thrown into disorder and everyone called out, "Fadeel!" for they had made him their guide. But, Fadeel had climbed a mountain and other people of Makkah also witnessed the fate of these people with their own eyes. (*Tafseer Ibn Katheer.*)

This is the bomb that we know from the Qur'an. This method was known even before the Prophet's ﷺ birth. We also learn of another thing. The idolators of Makkah believed in God but, in spite of that, had three hundred and sixty idols in the House of Allah, and they worshipped them too. They did not regard the idols as Final Authority or Absoulte Power

but as go-betweens or intermediaries. But, when trying times were upon them, they forgot all of them and turned to the Real God. And Allah helped them because of their concern for His House. For a year from that day, no poetry was composed with a polytheistic bent. The Qur'an says:

وَكَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ٥ وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ٥ اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ٥

{ And how many a sign there is in the heavens and the earth which they pass by, and they turn away from it. And most of them believe not in Allah, but that they are associators. Do they then feel secure from the coming against them of an enveloping chastisement of Allah, or from the coming of the Hour suddenly, while they perceive not? } (Yusuf, 12 : 105-107)

There are many signs of nature, of the unity of Allah which they see day and night but they do not care to ponder over them. Are these signs not enough for a man of sense? -- The wide heaven, the extensive earth, the bright stars, the shining sun, the illuminated moon, the trees, the mountains, the fields, the rushing oceans, the violent wind, the vast variety of fruit and produce! Can they not recognise from them their God Who is One, The Independent, without partner, Able, The Eternal, The Everlasting, The Sufficient? Rather, many of them have fallen into deep error that they believe in Allah but continue to associate with Him. They Perform Hajj, assume the *ihram* and call out *labayk,* saying, "O Allah, You have no partner, "(but they persist in their conduct).

(*Tafseer Ibn Katheer.*)

Thousands of Indian Muslim perform Hajj and repeat these words.

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet's ﷺ words for *talbiyah* were:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

{ Here I am, O Allah, here I am! Here I am, you have no partner. Here I am! Surely, all praise and all bounty belongs to you, and

the sovereignty. You have no partner). } (*Muslim*)

The pilgrims repeat these words again and again but some of those who return to India after performing Hajj return to their previous conduct and call upon others than Allah for their needs.

HADITH: { Sayyidina Ibn Umar رضی الله عنه reported that Sayyidina Umar رضی الله عنه sent off an army (to Nahawand) and appointed Sariyah رضی الله عنه as commander over it. One day, Umar رضی الله عنه was delivering the (Friday) sermon (in the Masjid Nabawi) when he suddenly began to say in a loud voice, "Sariyah! keep near the mountain." Some days after this incident a messenger came from the army amd met Sayyidina Umar رضی الله عنه and said, "O Commander of the faithful! The enemy attacked us and defeated us when we suddenly heard someone call out, 'O Sariyah, keep near the mountain.' So we put the mountain behind us and Allah defeated the enemy."} (*Mishkat. Mazahir ul Haq.*)

Four marvellous things are reported in the foregoing narrative.
(1) being able to see from Madinah
(2) transmitting voice from Madinah so that
(3) everone in the army heard it, and
(4) the army emerged victorious because of the voice.

This represents the wireless which works with battery and needs an instrument. However, Islam invented the wireless more than fourteen centuries ago which does not need battery or instruments. It is a different thing that we proved ourselves unworthly to use it, so Allah has taken away this blessing from us.

HADITH: { Sayyidina Jabir رضی الله عنه reported that when the Prophet ﷺ delivered the (Friday) sermon in the mosque, he leaned on the trunk of a palm-tree which served as a pillar of the mosque. Then when the pulpit was made and he delivered the sermon over it, the palm-tree shouted (because of separation from the Prophet ﷺ) and almost split (because of the separation). The Prophet ﷺ , therefore, got down the pulpit and held it with his hands and embraced it. It began to moan like a child who is calmed down till it is quiet. The palm-tree also quitened. The Prophet ﷺ said, "The palm-tree cried because it was deprived of listening to the sermon which it was used to hear."}

(*Mishkat. Bukhari. Tirmizi. Mazahir ul Haq.*)

HADITH: { Sayyidina Jabir ibn Samurah رضی الله عنه reported that Allah's Messenger ﷺ said: I recognise the stone in Makkah that used to greet me before I became Prophet.} (*Mishkat. Mazahir ul Haq.*)

The wooden trunk gave out a voice and a stone saluted but these things are beyond scientists They have made radios and tape-rcorders which work on cells and need a separate body and parts. There is another finer point here worth observation. The tree trunk could not bear separation from the Prophet ﷺ but we do not care to abide by his *sunnah*. This carelessness might lead to separation on the Day of Resurrection and the Prophet ﷺ might say, "I do not know you!" What will happen to us then. Let every Muslim ponder over it.

{ Sayyidina Mu'awiyah ibn Harmal رضی اللہ عنہ reported that a fire was seen at Harrah and Sayyidina Umar رضی اللہ عنہ instructed Tameem Dari رضی اللہ عنہ to go and verify and, if it was a five, extinguish it. He said, "O Commader of the Faithful! What am I? How am I capable of it? " But, he kept insisting and finally got up with him and went toward it. Mu'awiyah رضی اللہ عنہ said that he too went along with them. The two of them went to the fire and Temeem Dari رضی اللہ عنہ pushed it and it went into a valley and Tameem Dari رضی اللہ عنہ chased it. Sayyidina Umar رضی اللہ عنہ said, "If anyone sees something himself, he cannot be like one who does not see it himself." He said that three times."} (*Tarjuman us Sunnah*)

Can scientists push the fire with their hands? Or, can they extinguish it? Yes, they do have the firebrigade.

HADITH: { Sayyidina Anas رضی اللہ عنہ reported that once Usayd ibn Hudayr رضی اللہ عنہ and Abbad ibn Bishr رضی اللہ عنہ talked with the Prophet ﷺ late into the night which was very dark about a matter that was of concern to them. They then went away to their homes, both having a staff in their hands. The staff of one of them emitted light and they both could see their way ahead. Then when their paths separated, the staff of the other also emitted light and each of them reached his home by light of his staff.} (*Bukhari. Mishkat. Mazahir ul Haq. Tarjuman us Sunnah.*)

Can a scientist have his staff give light? They have, however, invented electricity and the torch which needs a cell and a bulb. But, spiritual power is available only on working within the Islamic sphere.

HADITH: { Sayyidina Abdur Rahman ibn Muaz Taymi رضی اللہ عنہ reported that the Prophet ﷺ delivered a sermon to them a Mina. Their ears became receptive to his voice. According to another version: Allah made their ears so receptive to his voice that they heard him at their respective places where they were located.} (*Tarjuman us Sunnah.*)

EXPLANATION: Reception of Sound depends very much on distance, direction of air and pitch of the voice. As for the Prophets and

Messengers عليهم السلام , where they have other distinctions, their voice has a special effect and power, and its area of reception is also large. The message discloses that this case was contrary to normal. Everyone listened to the Prophet's ﷺ sermon at his own place as if he spoke before him. (*Tarjuman us-Sunnah*)

We know from history that distinguished men of the *ummah* too have received this blessing. The invention of our times has solved this problem and this thing is easily understood today though there is a world of difference between the two, for, one is dependant on the loudspeaker, etc., while the other is independant of it. (*Tarjuman us-Sunnah*)

HADITH: {. Sayyidina Ibn Abbas رضی الله عنه reported that one morning during a journey, there was no water for the members of the caravan to perform ablution. The Prophet ﷺ asked them to search for it and only one man had a little quantity in a vessel. The Prophet ﷺ put his fingers into it and water began to spout out of it like a spring or a fountain. He instructed Sayyidina Bilal رضی الله عنه to announce that everyone may come and perform ablution and hundreds of the Companions رضی الله عنهم made their ablution and drank water till they had their fill. When they had finished offering *salah*, the Prophet ﷺ asked them, "Whose faith is most surprising of all the creatures?" They said, "The faith of the angels." He remarked, "What is so surprising about their faith? They are present with Allah and obey His commands, so, why should they not have believed?" They then said, "The faith of your companions." He remarked, "They see hundreds of miracles, so, their faith is not surprising. Rather, faith of those people will be surprising who are born after me and believe in me on hearing of me. They are my brothers and you are my companions."} (*Tafseer Haqqani.*)

This miracle of getting water out of fingers is beyond science. They only have reservoirs or dams to store water and a system to supply therefrom, but the dams do cave in and cause untold damage to life and property.

{ Sayyidina Safinah رضی الله عنه reported that he was on a boat in a sea When the the boat split and he clung to a plank which took him to a shore. There he found a lion. He was scared of it, but he said to the lion, "O Abu al - Harith! I am Safinah, the servant of the Prophat ﷺ ." The lion heard him and bowed down its head, and moving forward jerked its shoulders to indicate that it was guiding him to the right direction, and it took him to his destination. There, it roared to tell him that it was taking his leave. } (*Tarjuman us-Sunnah.Mishkat. Mazanir ul Haq.*)

The sovereigns have always built something, like a fort or a bomb etc., to protect them. Those who embrace. Islam are even protected by animals who guide them and salute them on separating. The Qur'an says:

أَلَمْ تَرَ إِلَى الَّذِي حَآجَّ إِبْرٰهِيمَ فِي رَبِّهِ أَنْ آتٰهُ اللّٰهُ الْمُلْكَ ۘ إِذْ قَالَ إِبْرٰهِيمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ۙ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرٰهِيمُ فَإِنَّ اللّٰهَ
يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ
ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ۝

{ Have you not considered the one who had an argument with Ibrahim, about his Lord, because Allah had given him Kingdom? When Ibrahim said, "My Load is He Who gives life, and causes death," he replied, "I give life, and cause death, "Ibrahim said, "Surely Allah brings the sun from the east; so you bring it from the west." Thereupon, he, who disbelieved was confounded. And Allah guides not the evildoing people.}
(al-Baqarah, 2:258)

The dialogue between Sayyidina Ibrahim عليه السلام and Namrud (Nimrod) is recalled in this verse. Allah had given Namrud a very large kingdom and he laid claim to divinity. Sayyidina Ibrahim عليه السلام tried to convince him that he was not divine, but a creature of Allah Whom he must worship, but he asked the Prophet عليه السلام , "What is it that God can do and I cannot?" Sayyidina Ibrahim عليه السلام told him that God gives life and causes death. In respone, Namrud said that he could do the same thing and he summoned two criminals who were sentenced to death. He had one killed and he spared the other, and said, "See! I gave life to one and had the other die." He gave a defferent meaning to giving life and causing death. Sayyidina Ibrahim عليه السلام realised that he was not one to give in easily, so he said to him, "My Lord brings the sun from the east, and causes it to set in the west. If you are God, bring it from the west." This made Namrud speechless. Let us now see the glory of the Prophet ﷺ.

HADITH: { Sayyidah Asma رضی الله عنها reported that the Prophet ﷺ offered the *salah* of *zuhr* at sahba and after the *asr salah*, he summoned Sayyidina Ali رضی الله عنه (who had not yet offered the *asr*). When he came, the Prophet ﷺ placed his head in his lap (and went to sleep). Sayyidina Ali رضی الله عنه did not like to wake him up. The sun was about to set (and the time of *asr salah* was over) when the Prophet ﷺ

woke up. He realised that the time of salah for Ali رضی اللہ عنہ was over, so he made a supplication, "O Allah! Your slave Ali was engaged in the service of Your Prophet (and his *asr salah* was missed), so do cause the sun to revert somewhat to the east." Sayyidah Asma رضی اللہ عنہا said that the sun was sufficiently back so that its light fell again on the mountains. Sayyidina Ali رضی اللہ عنہ then got up, performed ablution and offered the *asr salah*. Then the sun set down.} (*Tarjuman us-Sunnah.*)
Science cannot do it, surely.

Seeking Means of Nearness to Allah (Waseelah) وَسِیْلہ

There is nothing wrong to make a supplication citing a means, according to the Hanafi school of thought. However, there are some misundertandings that have crept in, which we must clarify. Those people who cite the verse of the in Qur'an evidence of their contention that the walis (men of Allah) may be taken as means of approach to Allah are in the wrong. The Qur'an says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْۤا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ٥

{ O you who believe! Fear Allah, and seek means of approach to Him, and struggle hard in His path that you may prosper.}
(al - Ma'idah, 5:35)

The verse gives us three commands:
(1) Fear Allah.
(2) Seek means to approach.
(3) Wage *jihad* in the path of Allah.

Wherever in the Qur'an, Allah has addressed the Believers and given them a command and there is no evidence or argument against making it obligatory (fard) then the command is definitely a fard or a *Wajib* (degrees of obligation). This is a principle of fiqah.

"In our view (meaning those who profess the Hanafi school of thought) the command is obligatory (not commendable or recommended) unless there is an argument against it." (*Nur al-Anwaar.*)

Now, we have to see and understand what the second command in the verse of *waseelah* means.

The verse gives three commands. Of these, the first and third are wajib (obligatory) and necessary in everyone's view, unanimously. They are to fear Allah and to wage *jihad* in His path. That leaves us with one command, the one between these two, to seek means of nearness. If the first and third command are wajib then why should the second not be so? Surely, it is also *wajib*. We have to find out which interpretation of *waseelah* is *wajib*.

If the meaning is what the fake *peers* and *mawlvis* suggest (that is, the instrumentality of the *walis* is necessary to get Allah's help) then it would be *wajib* because a rejection of an obligation after the command would run counter to the principles of the Hanafi *fiqh.* We have seen already the reference.

Besides, it would be nonsense if the first and third commands are *wajib* the second is neither *wajib* nor *sunnah* but *mustahabb* (recommended). So, let us see what is the position in the Hanafi *fiqh* of seeking help and means of nearness from the *awliya (plural of wali, men of Allah).*

Our worthy predecessors of the first three generations were known to request the righteous and the walis to pray to Allah for the acceptance of their supplication. On this basis, of today we find a man of Allah and we make to him a similar request then it is proper, as, indeed, people had regarded Sayyidina Abbas رضی الله عنه as a righteous leader and requested him to supplicate Allah for them in the times of Sayyidina Umar رضی الله عنه. This is unanimously allowed and the jurists of the Hanafi school of thought do not disagree on it. As for making such a request to one who has died, we find no example of that in the first three generations of our predecessors which are testified as purely righteous, and no example in the times of the *mujtahideen* (the revivalists). But, on this basis, the Hanafi jurists are not of one opinion though most hold that they (requests to the dead) are disallowed. This ruling is applied by most jurists in our times because it is a cautious approach. *(Majmu'ah al-Fatawa)*

Shari'ah holds that to make a supplication through an intermediary is not *fard, wajib* or *sunnah.* And the Hanafi jurists say that it is not even *mustahabb.* The most that we can say is that it is allowed. Then, is it worth while doing that which is of the level of *commendable* if it also opens doors to mischief, or, should we refrain from it? Is it not nonsensical to argue on this topic and be stubborn on it?

Those people who cite the verse of *waseelah* as evidence that the

men in the grave may be asked for help or supplication, actually misinterpret the verse and give it a wrong meaning. This conduct has been disapproved in Ahadith which give a warning for a wrong interpretation.

If it is as they say (that the men in the grave may be asked to help) then, as we have seen this command is obligatory like the other two, but the jurists of Hanafi school merely call it allowed. Hence, the *waseelah* in the verse is not what these fake people claim whether intentionally or unknowingly.

Let us now present the explanation that all the exegettes give. We will thus know what the word *waseelah* stands for.

Allah has commanded His believings servants to adopt *taqwa* (fear Him). If that is compounded with obedience to Allah then it implies abstinence from everything unlawful and giving up all that is forbidden. After that Allah has said وَابْتَغُوٓا إِلَيْهِ الْوَسِيلَةَ (*seek a means of approach or nearness to Him*). Sayyidina Sufyan Thawri رحمة الله عليه has reported about it on the authority of Talhah رحمة الله عليه who on the authority of Ata رحمة الله عليه who on the authority of Sayyidina Abdullah ibn Abbas رضي الله عنه that *waseelah* means nearness. The same thing was stated by Abu Wa'il رحمة الله عليه, Hasan رحمة الله عليه, Qatadah رحمة الله عليه, Abdullah ibn Katheer رحمة الله عليه, Sudi رحمة الله عليه, Ibn Zayd رحمة الله عليه and the exegettes. Also, Qatadah رحمة الله عليه said, "The verse means: *seek nearness to Allah through obedience and commendable deeds.* All the exegettes agree with this meaning without demur. (*Tafseer Ibn Katheer.*)

" وَابْتَغُوٓا إِلَيْهِ الْوَسِيلَةَ (seek means of approach to him, seek nearness to Him) implies that we must be obedient and shun sin so that we gain thereby nearness to Allah and obtain the reward. The word وسيله (*waseelah*) is derived from *wasala* which means to be near."

(*Tafseer Baydawi.*)

"Seek means of approach to Him means to submit in obedience to Him which conduct will bring you nearer Him." (*Tafseer Jalalayn.*)

It is clear, therefore, that every exegette maintains in his own words that *waseelah* implies nearness or the deeds which are the means to it.

As for the meaning advanced by the fake *peers* and *mawlvis* that it implies seeking from the *walis*, it is most leading. Also misleading is the example they give of the king who may be approached only through his

subordinates. This thinking is contrary to Islamic *Shari'ah.*

So, this is one meaning of the word *waseelah* as given in the verse of *waseelah* by Ibn Abbas رضی الله عنه and reported by Qatadah رحمة الله عليه. The word has another meaning which is found in the supplication made after azan, a ***high stage in Paradise which is reserved for the Prophet*** ﷺ.

HADITH: { Sayyidina Jabir رضی الله عنه ibn Abdullah reported that the Prophet ﷺ said that his intercession becomes the right of one who makes the following supplication after he hears the azan:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَ نِ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِىْ وَعَدْتَّهٗ

{ O Allah! Lord of this perfect call and of the salah that is being established, bless Muhammad ﷺ with *waseelah* and honour and let him have the praised station which You have promised him). } (*Tirmizi*)

The word *waseelah* here again does not refer to a Prophet or a *wali*. Rather it is either that place in Paradise which is reserved for the Prophet ﷺ or it is the place where he will stand and intercede for everyone of his *ummah.*

HADITH: { It is stated on the authority of Tabarani: You supplicate Allah for me that He should grant me *waseelah*. He who prays for me in this world, I will bear witness for him on the Day of Resurrection or intercede for him. The Hadith also says that there is no rank above *waseelah*. (*Tafseer Ibn Katheer.*)

We now repeat the correct meaning of the verse: *O you who believe! fear Allah* (do not commit sin) *and seek waseelah to Allah* (which means seek nearness to Him by doing commendable and pious deeds and shunning disobedience. This is mentioned in connexion with the first command, fear Allah. He should not be feared as one fears another man, a snake or a lion but He should be feared to avoid His despleasure and gain nearness to Him. The first kind of fear rises from hatred while the second kind emanates from love. Hence, the command to fear is followed by one to seek nearness to Him which can be had only through commendable deeds. The third command follows:) and *wage jihad in Allah's path* (which is to struggle hard against forces that take you away from Allah's path whether they are the disbelievers and polytheists or your own base self, or the devil).

This is the explanation of the verse according to the authentic narrations.

Qatadah رحمة الله عليه says, "Go on gaining nearness to Allah through obedience to Allah and deeds that please Him." All the exegettes agree with the august scholars on the meaning of *waseelah* in the verse and none of them disagrees. Imam Ibn Jarir رحمة الله عليه has also cited an Arabic poem that uses *waseelah* for nearness.

(Tafseer Ibn Katheer. Tafseer Mawahib ur Rahman.)

The correct meaning of *waseelah* is to strive on Allah's path with life and property. The Qur'an says:

انما المؤمنون الذين امنوا بالله ورسوله ثم لم يرتابوا وجاهدوا
بامْوالهم وانفسهم في سبيل الله ، اولئك هم الصدقون o

{ The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard with their riches and their lives in the way of Allah. Those -- they are the truthful ones. } (al - Hujurat, 49:15)

This really is *waseelah:* "To believe in Allah and His Messenger sincerely and doubt not. Then, to spend one's life and property on pious ways shown by Allah. These people are truthful and they measure correctly in their claim to faith.

يايها الذين امنوا هل ادلكم على تجارة تنجيكم من عذاب اليم o

{ O you who believe, shall I direct you to a merchandise which shall deliver you from a painful chastisement? } (as - Saff, 61:10)

Allah asks the Believers if He may inform them of a trade that saves them from a painful punishment. It is very different from the trade practised in the world, and it is beneficial in both this world and the next.

تؤمنون بالله ورسوله وتجاهدون في سبيل الله باموالكم
وانفسكم ، ذلكم خير لكم ان كنتم تعلمون o

{ (It is that) you believe in Allah and His messenger and strive hard in the way of Allah with your riches and your lives. That is better for you, if you but know! } (as - Saff, 61:11)

The *jihad* in which the Companious رضي الله عنهم, their successor رحمة الله عليهم and their next generation رحمة الله عليهم engaged was physical warfare for Islam. Today we have lost that strength, but we must, at least, wage the *jihad* in Allah's path which we can. To strive in Allah's way and to worship Him are Physical forms of *jihad*, today. *Jihad* with the tongue is to command that which is good and forbid evil and to save others from evil customs and bad deeds. Monetary *jihad* is to spend wealth on the right path in Allah's religion. Such people are promissed:

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِىْ جَنّٰتِ عَدْنٍ ، ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ٥

{ He will forgive you your sins and admit you into Gardens underneath which rivers flow, and pleasant abodes in Gardens of perpetual bliss -- that is the nighty triumph } (as - Saff, 61:12)

This is the meaning of *waseelah*. All of a man's life saving and the life itself should be devoted to Allah's path and will get the reward as promised.

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ،

{ Surely Allah has bought from the Believers their lives and their riches -- for theirs shall be Gardens (in return). }
(at - Tawbah, 9:111)

While the true Believers have entered into a deal with Allah for Paradise against their lives and property, the ignorant make offerings at shrines or recluse or the ta'ziyas. Sometimes, the ignorant keepers cause them to make *sajdah* too, fooling people to believe that they would intercede for them on the Day of Resurrection, or be their *waseelah*, or get them near Allah. This was what the idolators of Makkah had believed in and were misled into idol-worship. Today, the same belief leads people to worship graves, build churches and ta'ziyas, etc. It ruined previous people and is ruining the present ones.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَالَايَضُرُّهُمْ وَلَايَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰؤُلَاۤءِ شُفَعَاۤؤُنَا عِنْدَ اللّٰهِ ،

{ And they worship, besides Allah, that which neither hurts nor profits them, and they say, "These are our intercessors with

Allah." } (Yunus, 10:18)

Allah rejects their belief and says that they can neither help them nor hurt them and they cannot even intercede for them. or become their *waseelah.*

وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ مَانَعْبُدُهُمْ اِلاَّ لِيُقَرِّبُوْنَآ اِلَى اللهِ زُلْفٰی ط

{ And those who take protectors besides Him (say), "We worship them only that they may bring us nearer to Allah." }
(az - Zumar, 39:3)

Allah says that these people leave Him and take His creatures as divine and call upon them. They do that in the belief that they will help them and intercede for them or become their *waseelah*.

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ط

{ Those whom they call upon, themselves seek the means of access to their Lord, (striving) which of them shall be the nearest; and they hope for His mercy, and fear His chastisement.} (al - Isra, 17:57)

It is clear from these words that they do not refer to idols of stone but to angels or dead pious men. The verse asserts that be they Prophets عليهم السلام , the *awliya* رحمة الله عليهم or the angels, none will be able to help. You call them as *waseelah* but they themselves depend on Allah's mercy and look out for *waseelah* to gain utmost nearness to Allah. All the polytheists say that they do not worship others besides Allah as Gods, for, Allah is very High and they cannot reach there, so they call upon others as *waseelah* that their supplication may be conveyed to Allah. Is it not ignorance?

This far we saw what the Qur'an said, Now, let us see the Ahadith about *waseelah*.

HADITH: { Sayyidina Ibn Umar رضى الله عنه reported that the Prophet ﷺ said: Three men were travelling when it suddenly began to rain. They took shelter in a cave. A boulder fell down and blocked the passage out of the cave, there being no (other) way to get out of it. One of them suggested that they should think of a deed which they had

performed purely for Allah's pleasure and then supplicate Allah on the basis (*waseelah*) of that deed, perchance Allah would remove the boulder or their distress. So, the first of them said, "O Allah, my parents were very old and I had many young children. I used to graze sheep so that I may feed their milk to my parents and children. In the evening, I came home, milked the sheep and gave it first to my parents and then to my children. One day, I happened to go very far grazing the sheep and could not return home on time. It was (past) evening and my parents had gone to sleep. As usual I milked the sheep, filled a vessel with milk and stood towards the head of my father. I did not like to wake him up, or let the children have the milk before my parents did. The children wept at my feet out of hunger and I stood with the milk until it was morning. The children were crying and my parents slept. O Allah! If You know that I did this to seek Your pleasure then remove this boulder that we may see the sky." So, Allah caused it to move enough that they could see the sky.

The second man said, "O Allah, I had a cousin (daughter of my paternal uncle). I loved her very much as a man and woman have for one another. I suggested her to have intercourse with me but she said that I could do that only if I paid her a hundred dinars. I worked for that and collected the hundred dinars and took them to her. Then, when I was between her legs (about to have the intercourse), she said to me, "O slave of Allah, fear Him and do not deflower me of my virginity.' I got away immediately, fearing, Allah (without committing the sin). O Allah, if this act of mine was to gain Your pleasure then remove this boulder and let us have passage." Allah made the boulder to move a little more.

The third man said, "O Allah, I had hired a man on wages against a measure of rice. When he finished his work, he asked for his wages and I was giving it to him but he went away without taking it and never turned back to claim it. I invested his rice in cultivation and kept up the investment till I bought with the returns many oxen and shephereds to graze them. He came to me once and said, 'Fear Allah, do not wrong me and give me my right.' I told him to take away the oxen and their shepherds (as his due), but he said to me that I should fear Allah and not make fun of him. I said to him that I was not jesting and he should take them away. So, he collected them and took them away. O Allah! If You regard my deed as only to gain Your pleasure then remove this boulder." so, Allah removed the boulder and opened the passage out for them. }

(Bukhari. Muslim. Mishkat. Mazahir ul - Haq.)

This is the Hadith that is cited as evidence for *waseelah*. The

Prophet ﷺ has not instructed us to make supplication in this manner Yet he reported an event among the Bunu Isra'il. These are words of the Prophet ﷺ and important indeed, and the *ulama* base their rulings on them.

The Hadith tells us that it is *mustahabb* to use pious deeds as *waseelah* during difficult times, because Allah accepted their supplication and the Prophat ﷺ reported it in praise and as a meritorious act. Even if it is not responded the permissibility is there.(*Mazahir ul - Haq.*)

It is makrooh (undesirable), however, that one beseeches on the right of so-and-so righteous man, or he says "O Allah accept my supplication on the right of the Prophets or the Messenger." It is also *makrooh* to say, "O Allah accept my supplication on the right of *BaytAllah* (House of Allah)." This is because the creation has no right over the Creator and Owner Who is Mighty and Glorious. A right is what is not discharged without giving it, hence no creature has a right over Allah. This shows that the supplication of some people is *makrooh* when they say,

الٰہی حق محمد رسول ﷺ دعا مجھ گنہگار کی کر قبول

" O Allah against the right of Muhammad ﷺ, the Messenger, accept the supplication of this sinner".

There are no two opinions about it being *makrooh*. However, there is no harm in making a supplication on the *waseelah* (Means) of the Prophets علیہم السلام or the *awliya* رحمۃ اللہ علیہ (men of Allah). (*Ayn ul-Hidayah*)

If the word بحق (bi Haq) is taken to mean that the right is *wajib* (obligatiory) then its use is *makrooh tahreemi* (undesirable to the limit of being unlawful). If it is used to imply *intermediary, a means* or *a blessing* then it is not *makrooh;* rather, it will be *mubah*. But the common people do not understand it, so it is better to exercise caution. The polytheism and unbelief and *bid'ah* (innovation) practised at graves in India is nearly on the pretext of *waseelah.* The devil has not a method as easy as the issue of *waseelah* to mislead people. Thus, if something *mustahabb* has to be given up to save the *ummah* from disbelief and polytheism then it is not unreasonable. Then why do some *ulama* insist on *waseelah.*

If a muban (that which is permissible) is regarded as *sunnah* or *wajib* then it is *makrooh.* (*Fatawa Aalamgiri.*)

When people disregard the *fard, wajib* and *sunnah* and prefer over

then the ***mubah, mustahabb*** or the ***mustahsin*** then it is ***makrooh tahrimi*** to act on ***mubah, mustahabb*** or ***mustahsin.***

Imam Abu Hanifah رحمة الله عليه and his companions رحمة الله عليه have said that it is *makrooh* for a man to say, "I pray to you on the right of so-and-so, or on the right of the Prophets or Messengers, or of the *BaytAllah* because no one has a right over Allah. (*Ayn ul-Hidayah*)

We suggest that you investigate Yourself, for we have found out that very few of those who frequent shrines, recluses, etc offer *salah*, keep fast, etc in a regular way.

It is allowed to make a *sunnah* supplication to Allah after reciting *surah al-Fatihah* or on the blessing of the *ka'bah* or a mosque or other sacred places or recital of the Qur'an or the righteous deeds of a living pious man whether the supplication is made at home or at a grave. This is because the petition is addressed to Allah and the other are mentioned to gain blessings.

If supplication is made in the method shown above then there is no harm but even this limited from is responsible for the polytheism, unbelief and *bid'ah* that is practised in the world. The road to them has been paved on the pretext of *waseelah* although there is no need to use a *waseelah* at the time of supplication. It is not prescribed in *Shari'ah* and Allah does not need it, because He sees and hers always without an intermediary or *waseelah*. However, there is no harm in calling upon a *waseelah*.

The *waseelah* available to us for our supplication to be granted is:

HADITH: { Sayyidina Umar ibn al-Khattab رضى الله عنه said, "Supplication is suspended between heaven and earth and nothing of it ascends higher till such time as blessings are not invoked on the Prophet ﷺ .} (*Tirmizi. Mishkat. Mazahir ul - Haq.*)

Invocate blessings on the Prophet ﷺ before and after making supplication. Insha Allah it will begranted. This is known from experience. Besides. this practice will also get us nearness to the Prophet ﷺ on the Day of Gathering.

HADITH: { Sayyidina Ibn Mas'ood رضى الله عنه reported that the Prophet ﷺ said, "On the Day of Resurrection the one nearest to me will be he who invokes blessings on me most frequently. }

(*Tirmizi. Mishkat. Mazahir ul - Haq.*)

Are the Dead Alive? مردے زندہ ہیں یا نہیں؟

The Quran Says

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللهِ لَايَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَايَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

{ And those they call upon besides Allah can create nothing, and are themselves created. They are dead, not living, and are not aware when they shall be raised to life.} (an - Nahl, 16:20-21)

There are a number of things worth pondering over in this verse.

1. Those that they call upon or worship, be they Prophets, *walis*, angels, *jinn*, devils or any other creature, have created nothing and are Masters of none.
2. They are themselves created. They have created nothing. Only Allah has created everything, the entire universe. In fact, that which they worship are also created by Allah. Then is it not ignorance to worship anything other than Allah, to call upon it and to make offerings to it?
3. They are dead. Only the creatures with a soul die; inanimate objects like wood, stone, gold etc. which they carve as idols, and worship, are not subject to death. So, whatever they worship, or call upon, whether fashioned as an idol, or a grave, were pious slaves of Allah at some time. When they were alive, they had their share of sorrow and grief, and comfort and pleasure. They were obedient to Allah and feared His punishment and wrath. But, they have forsaken Allah and worship those very (gone by) people. This is *ignorance* not *Shari'ah*. No Prophet or wali has ever said that a grave or shrine be built over them or a replica or idol be cast for them, or their death anniversary be observed. These things are done only by the ignorant; *Shari'ah* has never sanctioned such things.
4. They are not even alive.
5. They do not even know when they will be revived (on the Day of Resurrection).

The fourth thing is worth discussing. They are not alive as we are. If anyone shouts or shrieks before them, or presents his pettion to them they can do nothing. However, someone may wonder that the Qur'an says that we must not consider those slain in Allah's path as dead. So, let us

see this verse.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ اَمْوَاتًا ، بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ٥

{ (O Believers!) Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord. } (Aal - Imran, 3:169)

It is beyond our intellect to comprehend what sustenance they receive.

وَلَا تَقُوْلُوْا لِمَنْ يُقْتَلُ فِيْ سَبِيْلِ اللهِ اَمْوَاتٌ ، بَلْ اَحْيَاءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ٥

{ And say not of those who are slain in the path of Allah (that they are) "dead." Nay, (they are) alive, but you perceive it not. } (al - Baqarah, 2:154)

There is no point in trying to argue over something of which Allah has said that we cannot perceive. Their life is different from ours.

HADITH: { Sayyidina Abdullah ibn Mas'ood رضی الله عنه reported that the Prophet ﷺ said: The souls of the martyrs are in the bodies of green birds. Chandeliers are hung for them from the Throne. They travel round Paradise and return to the chandeliers. The Lord glances at them and says, "Do you wish for anything?" They say, "What shall we ask for? we go round Paradise wherever we like." Allah asks them this question three times. When they see that they are asked again and again, they say, "O Lord! Return us again to our bodies so that we may again wage *jihad* in Your path and be slain." When Allah sees that they need nothing. He leaves them to themselves. } (*Muslim. Tafseer Ibn Katheer.*)

It is stated on the authority of *Musnad Ahmed* that the soul of a Believer is a bird that nests on trees in Paradise. It will return to its body on the Day of Resurrection. This shows that the soul of every Believer is alive there but the soul of a martyr has a kind of nobility and honour. (*Tafseer Ibn Katheer.*)

The life of the Hereafter is different from the life of this world. The Prophets علیهم السلام, the martyrs, the *walis* and the pious men and women are alive.

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: When one of you dies, he is shown his destination every morning and evening. If he will go to Paradise, he is shown Paradise and if he will go to Hell then he is shown that, and he is told, "This is your destination Wait for it till Allah raises you on the Day of Resurrection." }
(Bukhari. Muslim. Mishkat. Mazahir ul-Haq.)

The Qur'an Says:

إِنَّهُ مَنْ يَّأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ط لَايَمُوْتُ فِيْهَا وَلَايَحْيٰى o

{ Indeed, he who comes to his Lord as a culprit, for him is Hell in which he shall neither die nor live. }* (Ta - Ha, 20:74)

He will not die because death is unknown there. He will not live because the flavour of life is not found there. So, Allah has described that kind of life as not living.

The soul of Namrud, Fir'awn, Haman, Shaddad, Qaroon and Abu Jahl are also alive. They are receiving punishment while the souls of Believers are in comfort.

HADITH: { Sayyidina Abu Sa'eed رضی اللہ عنہ reported that the Prophet ﷺ said: Ninety-nine scorpions are placed over a disbeliever. They bite and sting them and will do that till the coming of the Last Hour. If one of those scorpions were to breathe over the earth, it will be deprived of all cultivation. } *(Mishkat. Mazahir ul Haq.)*

See how Allah explains the life of this world and the next.

وَمَا يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ o وَلَاالظُّلُمٰتُ وَلَاالنُّوْرُ o وَلَاالظِّلُّ وَلَاالْحَرُوْرُ o وَمَايَسْتَوِى الْاَحْيَآءُ وَلَاالْاَمْوَاتُ ط

{ Not alike are the blind and the seeing, neither darkness and light, nor shade and the sun's heat. Nor alike are the living and the dead. }** (al - Fatir, 35:19-22)

There is a vast defference between every two things which are described in the verses as unalike.

If we accept that the dead are alive then the question arises: Can they hear? It is necessary to settle this issue because some Muslim men and

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* Translation: Mawlana Abdul Majid Daryabadi.

** Translation: Abdul Majid Daryabadi.

Woman visit graves to complain about their difficulties. They ask the grave dwellers that their problems should be removed.

The ignorant people stand before the graves with respect as though the grave-dwellers see them and hear them. They hope they will help them.

Do the Dead Hear Or Not مردے سنتے ہیں یا نہیں

The Qur'an says:

اِنَّكَ لَاتُسْمِعُ الْمَوْتٰى وَلَاتُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ٥

{ Surely you cannot make the dead to hear, nor can you make the deaf to hear the call whin they turn back, retreating. }
(an - Naml, 27:80)

فَاِنَّكَ لَاتُسْمِعُ الْمَوْتٰى وَلَاتُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ٥

{ So surely you (O Prophet) cannot make the dead to hear, nor can you make the deaf to hear the call, when they turn back, retreating. }
(ar - Rum, 30:52)

HADITH: { Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said: When the dead person is placed in the grave and his companions go back (after burying him) then he hears their retreating steps. }
(*shortened*) (*Bukhari.*)

HADITH: { Sayyidina Urwah رحمۃ اللہ علیہ reported on the authority of Ibn Umar رضی اللہ عنہ that the Prophet ﷺ stood at the well of Badr and said, "Did you find the promise of your Lord to be true?" He then said, "These disbelievers hear everything I say now. " Someone asked Sayyidah Ayshah رضی اللہ عنہا and she said, "The Prophet ﷺ had only said that the disbelievers will know now that what he said was true." She then recited the verse cited above.}
(*Bukhari. Muslim.*)

This Hadith confirms what we have said earlier. The Prohet ﷺ had addressed the disbelievers on the day of Badr, not a *wali* or a righteous person. The Qur'an says:

وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ ٥

{ and you (O Prophet) cannot make those hear who are in the graves. } (Fatir, 35:22)

If the Prophet ﷺ cannot make the dead hear, how can we? There seems to be a contradiction when we are told that the dead can hear retreating foot steps but the Qur'an says that you cannot make them hear. If we get the answer from the Qur'an then all doubts are removed.

إِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَاۤءُ ۚ

{ Surely Allah makes to hear whom He will . } (Fatir, 35:22)

Allah has power over all things and He makes him hear whom He likes. He commanded the fire to turn into a garden for Sayyidina Ibrahim عليه السلام. He commanded the fish to bring out Sayyidina Yunus عليه السلام from its stomach onto the shore. He commanded the Red Sea to make a passage for Sayyidina Musa عليه السلام. He commanded water not to drown Sayydina Nuh عليه السلام . Allah can get done whatever He likes with different things. He can get anything to hear what He wants it to hear but no man can get a dead to hear him.

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَاۤىِٕهِمْ غٰفِلُوْنَ ۝

{ And who is further astray than he who calls upon, besides Allah, such as shall not answer him till the Day of Resurrection, and (more than that) they are heedless of their call? }

(al - Ahqaf, 46:5)

The response referred to is the fulfilment of needs, not a response to *salaam*. These foolish people do not pray to Allah but ask others to grant them their needs. It is they who are spoken of as being unable to respond to the appeal.

Keeping the Qur'an and Hadith before you, now look at the edicts of the Hanafi school of thought.

Fatawa (Edicts)

Imam Abu Hanifah رحمة الله عليه and his companions and all the shaykhs hold unanimously that no one has the ability to make the dead hear. However, if Allah wishes the dead can hear, and we know of Allah's wishes, *salaam* and supplication etc from *Shari'ah*. We cannot augment any more than these things, and it is wrong to visualise the life of the

Hereafter in terms of the worldly life. The *jurists* and *ulama* are agreed on this.

(*Ayn al - Hidayah.*)

It is stated in *Fath al-Qadeer* that the dead lack hearing, so also understanding. And after his death we visit the grave, not dead. There is, however, tradition in Bukhari that the Prophet ﷺ got the corpses of those killed at Badr thrown into a well and said, "Did you find the promise of your Lord to be true (concerning defeat of the disbelievers) ?" Sayyidina Umar رضی الله عنه said, "O Messenger of Allah, do you speak to the dead?" He said, "By Him Who has my life in His Hand, you do not hear more than they do." One explanation of this tradition is that there is another Hadith in Bukhari, contradicting this Hadith, and narrated by Sayyidah Ayshah رضی الله عنها . She has rejected it on the authority of two verses of the Qur'an. (1) وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ (and you cannot make those hear who are in the graves -- 35:22); and, (2) فَاِنَّكَ لَاتُسْمِعُ الْمَوْتٰى (So surely you cannot make the dead to hear -- 30:52).

The other explanation is that the Prophet's ﷺ expression is by way of example to exhort the living. Accordingly, it is reported about Sayyidina Ali رضی الله عنه that he said when he visited a graveyard, "Your women have married and your wealth has been divided and other people have come to reside in your homes. This is the news we have about you, but what news do you have about us?"

A third explanation is that the speech and hearing of the dead was peculiar to the Prophet ﷺ alone as part of a miracle. (His speaking with the dead and their hearing him was his miracle.) This was to make the disbelievers more remorseful.

As for the Hadith transmitted by Muslim that the dead man hears the retreating steps of those who had buried him, the hearing and comprehension of this early stage is like preamble to the question-answer session with the Munkir Nakeer. this explains the apparent difference between the Hadith and the verses of the Qur'an.

(*The quotation from fath al-Qadeer ends.*)

It is stated in an-Nahr al-Fa'iq that the third explanation is excellent. It is that the speech and hearing were the Prophet's miracle. It does not prove that hearing by the dead is universal. (it does not prove that the dead can hear). We know that a tree and a stone have also spoken with the Prophet ﷺ although they do not speak in everyday life. That was his miracle. The Hadith of Muslim is also explained by another Hadith that when a Believer gives satisfactory answers to Munkir and Nakeer (the

two angels) they tell him نم كنوم العروس (sleep, now, as a bride sleeps). This is evidence that a Believer becomes unconcerned with the universe just like one who sleeps is indifferent to his surroundings and hears nothing.

Anyway, we are ***ahl-taqleed*** (who follow an Imam) and we are incompetent to conclude anything on our own. The jurists and scholars have decided an issue and concluded that the dead lack understanding and hearing. So, it is meaningless to argue on this issue or investigate it any deeper. *(Ghayat ul awtar. Dur Mukhtar.)*

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: When the dead is lowered in the grave, two dark-coloured, large-eyed angels come to him. One is Munkir and the other *Nakeer*. They ask him, "what do you say about this man (Muhammad) ?" He says the same thing that he used to say in the world, namely," He is Allah's slave and His Messenger. I bear witness that there is no one worthy of worship besides Allah and that Muhammad is His slave and Messenger." The two angels remark that they knew that he was used to affirm that, Then the grave is extended for him seventy cubics in length and seventy cubics in breadth, and it is brightened with noor (light). He is then told to sleep as a bride sleeps.} *(abridged) (Tirmizi.)*

Can the Dead Do anything At All

مردے کچھ کر بھی سکتے ہیں یا نہیں

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۚ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ○

{ If you call upon them, they hear not your call. Even if they heard they could not answer you. And on the Day of Resurrection they will deny your associating them (with Allah). And none can inform you (the truth) like Him who is Aware.}
(*Fatir*, 35:14)

We have been discussing whether the dead can hear or not. Suppose, we concede for argument's sake that they can hear then the next question arises : can *they do anything?* Allah says in this verse that, first of all, they cannot hear but if we grant they can then they cannot respond and do

anything. Rather, on the Day of Resurrection, they will reject those who worship them. At the same time, they will clearly deny having permitted anyone to do the various polytheistic things. These will be clear on the Day of Resurrection. Everyone whom these ignorant people had regarded as their helper and succour will stand in opposition to them. They will ask Allah to decide between them justly. They will Say. "O Allah, we are innnocent. We had never advised them to adore us, to seek from us or to make offerings to us. These people did it on their own through ignorance and we do not know who did and what kind of unlawful things. It will be very difficult then to repent. So, repent today. Who else beside Allah can give you correct and true information. The Quran says:

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ο

{And those you call upon, beside Him (Allah), own not even the skin of a date-stone.} (*Fatir*, 35:13)

Only he can give who owns something. Allah says that those whom you call upon -- whoever they are -- do not even own so much as the skin of a date-stone. What will they give you?

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ۔ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ۔ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ۔ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ο

{ O mankind! A similitude is struck; so listen to it. Surely those whom you call upon beside Allah cannot create a fly, through they should all gather to do it. And is a fly were to snatch away anything from them, they cannot rescue it. Feeble indeed are the seeker and the sought!} (al-Hajj, 22:73)

Allah explains to us through an example. Those whom you call upon and make humble supplication, if all them gather together and resolve to create a fly, they cannot do it. They may be everyone in the universe whom you adore, Prophets, *Walis*, angels, *Jinns*, devils, etc. To make a fly is a great thing, they cannot prevent it from taking away anything of the sweets, drinks and offering they receive. How will they help you? Both the supplicant and the one to whom he supplicates are helpless. After such a clear example in the Quran, why do people go to churches, *dargahs* (shrines), temples, etc? The Qur'an gives an answer to that too!

وَاتَّخَذُوا مِنْ دُوْنِ اللهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ۝ لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ
، وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ۝

{ And they have taken gods besides Allah that they may be helped. They are not able to help them, through they (the disbelievers) are a host brought up before them.}

(Ya sin, 36:74-75)

This verse rejects false beliefs in everyone the polytheists adore. They may be Prophets, *Walis*, angles, *jinn* or devils whom they worship or from whom they seek help and hope they will enlarge their provisions and get them nearer to Allah.

Allah, the Exalted, says that they do not help them in any way, for, they cannot help themselves. If there were no attendants and worshippers around, anybody could go and bring down the shrines, etc. They cannot even speak, and they own nothing. They have no power at all. In spite of that the foolish people adore them as though they were their gods. These worshippers do not tolerate a word against their gods. It is the attendants at these places who get people to venerate and worship the false gods. Without the attendants the divinity of the false gods would not endure for a single day. The attendants misguide the unwary with false praise and long tales of the gods.

They spin false tales ascribing supernatural power to a *Pir,* a Man of God, an idol, a goddess, etc. They are said to bring down the stars, crush mountains, turn water into milk, etc. However, on the Day of Resurrection, those to whom they ascribe these powers will testify against them. The Quran says:

وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ
وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ۝
فَكَفٰى بِاللهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ۝ هُنَالِكَ
تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوْٓا اِلَى اللهِ مَوْلٰهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ۝

{ Remember the Day whereon We shall muster them together, then We shall say to those who associated: keep your place, you and your associate - gods. Then We shall cause split between

them; and their associate - gods will say: it was not us that you were worshipping - God suffices as witness between you and us; of your worship we have been even unaware. Therein every soul will know what it sent before, and they shall be brought back to Allah, their rightful Owner, and there shall stray from them that which they have been wont to forge.}*

(Yunus, 10:28-30)

Allah has said that He will summon the *Jinn* and Men, pious and evil, all of them. The polytheists will be told, " You and your associates stand aside at your place - away from the Believers." *(Tafseer Ibn Katheer)*

Allah will say, " O Polytheists, you and your associates, whom you worshipped all stay at your places. The associates may have denied that they asked them to worship them. Allah says that the righteous men whom they followed and made partners of Allah will declare their abhorrence of the polytheists. *(Tafseer Ibn Katheer)*

Who can be more astray than him who calls upon those who will not answer till the Last Hour, not responding to his prayer and who will speak against his worshipper on the Day of Resurrection. They will assert that they had never invited anyone to worship them and they will cite Allah as their witness. The polytheists will be unable to account for themselves - why did they worship those who could not hear them, see them or help them. *(Tafseer Ibn Katheer.)*

Hence, He will pass judgement and send those deserving it to Paradise and those who lagged behind in piety to Hell. Their deities dwindled away into thin air. *(Tafseer Ibn Katheer.)*

The Quran says:

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ ٥

{ Those who disbelieved and hindered *others* from the way of Allah - We will increase for them torment upon torment for they have been spreading corruption.} (an-Nahl, 16:88)

That will be a punishment for their disbelief and a punishment for getting others to disbelieve. They will then know what punishment was in store for them.

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*Translation: Abdul Majid Daryabadi

Ask Those Who Incite Others To Worship False Gods

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللهُ فَأَنَّى يُؤْفَكُونَ ○

{And if you (O Prophet) were to ask them who created them, they would say, " Allah". How then are they perverted?}
(Zukhruf, 43:87)

How sad that these worshippers of *Peers* and idols confirm Allah as their God but continue to turn to others for their needs.

قُل لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ○ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ○

{Say (O Prophet): Whose is the earth and whatsoever is therein, if you know?" They will certainly say: "Allah's" Say: "Will you not then be admonished?" }
(al-Mu'minoon, 23:84-85)

Whose is the earth and everything therein, who owns them and sustains them? Who has placed there on rivers, springs and other sources of water? Who has blessed it with natural resources and wealth? Who causes earth to quake? Ask those who worship and those who incite them to worship, who is He? They will say spontaneously, "Allah!" Then why do you not understand? Why do you pursue the creatures of Allah?

قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ○ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ○

{Say: "Who is the Lord of the seven heavens and the Lord of the Mighty Throne' "They will certainly say: "Allah." say "will you not then fear Allah?" }
(al-Muminoon, 23:86-87)

Ask those who look after the churches, temples, shrines - who is the Lord of the seven heavens and the throne? They will say, "Allah". Why then do they not fear Him? Is it not ignorance to indulge in polytheism and get others to do it, knowing well Allah is?

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ

تَعْلَمُوْنَ ٥ سَيَقُوْلُوْنَ لِلّٰهِ ۚ قُلْ فَاَنّٰى تُسْحَرُوْنَ ٥ بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ٥

{Say: "In whose hand is the sovereignty of everything -- and He portects (all), while against Whom there is no protection, if you know? They will certainly say: "Allah's." Say: "How are you then bewitched?" Nay, We have brought them the Truth, and surely they are liars.} (al-Muminoon, 23:88-90)

Ask them who gives protection - such as none can violate and even offer? He is the King of Kings, Absolutely Powerful, Sovereign over all, none can change His decision or challenge it, not a leaf falls without His permission and He can question everyone but none may question Him. His Greatness and Power, His Wisdom and Justice are Matchless. All the creatures are submissive to Him. He is Allah.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ٥

{ And if you (O Prophet) ask them, "Who created the heavens and the earth and subjected the sun and the moon?" They will certainly say, "Allah." How then are they perverted?} (al-Ankaboot, 29:61)

You may ask anyone all over the world - Who is the Owner and Sustainer of the entire Universe, you will get the answer, "Allah!" He is the Creator of everything and the Sustainer. Then why worship others besides Him and why rely on them? He alone is Worthy of worship.

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ز وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ۚ بِيَدِكَ الْخَيْرُ ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٥ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ز وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ز وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ٥

{ Say (O Prophet), "O Allah! Sovereign of the Dominion! You give dominion to whom You will, and take away dominion from whom You will. You exalt whom You will and You abase

whom You will. In Your hand is the good. Surely, You have power over everything. You make the night to merge into day, and You make the day to merge into the night. And You bring forth the living from the dead and You bring forth the dead from the living. And You give sustenance to whom You will without measure."} (Aal Imran, 3:26-27)

Allah, the Exalted, says to His Prophet that to proclaim the greatness of his Lord and to show gratefulness to Him and to place all affairs into His Hand with full reliance on Him, he should use these words.

(*Tafseer Ibn Katheer.*)

O Allah, you have power over earth heavens moon and sun. You cause the seasons to occur and you give life and death, date from a seed and seed from a date, a Believer to an unbeliever and a disbeliever to a Believer, the hen from an egg and an egg from a hen: You give unlimited wealth to whom you please and strip one of wealth when you please. Everything you do have a wisdom behind it.

The worshipppers of fellow creatures and those who make them do it agree with that yet they do not mend.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ۝

{ Say (O Prophet): " Who provides you sustenance from the heaven and the earth, or who owns (your) hearing and (your) sight, and who brings forth the living from the dead, and brings forth the dead, and from the living, and who ordains the affair?" They will say, "Allah." Then say, "Will you not then fear Allah?"} (Yunus, 10:31)

Allah says that when you ask these fake mentors who sends down rain, they will say *Allah*. If He stops sending it down, is there anyone else who will send rain? When rain stops falling, the Muslims call azan and go out into the open to offer *Salah* and supplicate Allah humbly. The non-Muslim call upon Ram. Muslim and non-Muslim forget whoever they had been calling upon besides Allah. They only remember Allah then but when they get a good rain, they revert to the others to whom they make offerings. If they are asked to explain their conduct, they give vent to their anger and accuse those who ask them to be *Wahabis* and

rejectors of *awliya*!

Allah asks them who owns their hearing, can anyone restore it if He deprives them of it? And, will anyone give them sight, if He takes it away? The entire universe runs on schedule and the rainfall and changing seasons occur regularly only because Allah has ordained it. This is happening for thousands of years and will happen no one knows how long. Why then they build temples, churches, shrines and worship others beside Allah? why do they mislead innocent people? why are they misled themselves? Do their deities have any power? If not, let them repent and reform.

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ○

{ If you ask them, "Who sends down water from the heaven, then revive therewith the earth after her death?" They will certainly say, "Allah." say, "All praise belongs to Allah." But most of them understand not .} **(al-Ankabut, 29:63)**

Allah says that they should be asked who sends down rain and they will confirm that Allah does. He says them that you should say الحمد لله (thanking Him), but most do not understanding. They have intellect bu will not use it. For they do confirm that Allah is one every time they are asked something,yet they persist in associating others with Him. How can one be polytheistic while he believes that Allah is One? It is because they do not use their intellect.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ

{ Yet of mankind there are some who set up rivals to Allah, and love them with the love due to Allah (only) - but those who believe love Allah more ardently.} **(al-Baqarah, 2:165)**

The verse describes the condition of the polytheists in this world and the next. They set up rivals to Allah and them as they should love Allah. This, in spite of the fact that only Allah is God and He is Pure of partner and anyone like Him. *(Tafseer Ibn Katheer.)*

Polytheism شرک

إِنَّ اللّٰهَ لَايَغْفِرُاَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰى اِثْمًا عَظِيْمًا ۝

{ Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all beside that to whom He will. And whoever associates anything with Allah, he has indeeed forged a mighty sin.} (an-Nisa, 4:48)

The polytheist surrenders all good of the both the world and he goes wide away from the Right Path and ruins himself and his life in both worlds.

إِنَّ اللّٰهَ لَايَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ۝

{ Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will. And whoever associates anything with Allah, he indeeed has gone far astray.} (an-Nisa, 4:116)

Polytheism is not worth being pardoned. The polytheist strays far away on the wrong path.

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ۝

{ Those who believe and have not confounded their faith with evildoing [polytheism]*, those for them is the security, and they are rightly guided.} (al-An'am, 6:82)

The sincere ones who worship Allah alone and are righteous, are, indeed, the ones guided.

HADITH:{ Sayyidina Anas ibn Maalik رضی اللہ عنہ reported that the Prophet ﷺ said: On the Day of Resurrection, Allah will say to the recepient of the least punishment in Hell. "If everything on earth

* the urdu translation has this word instead of "evildoing."

belonged to you, would you surrender all that and get relief ?" He will say, "Yes!" Allah will say, " I had asked you for a very small thing - that you should not associate with Me but you did not heed, and joined partner with Me."} *(Bukhari Mishkat. Mazahir-ul-Haq.)*

HADITH:{ Sayyidina Abu Hurayrah رضی الله عنه reported that one should keep away from polytheism and sorcery, both of which ruin.} *(Bukhari.)*

HADITH:{ Sayyidina Muaz رضی الله عنه reported that the Prophet ﷺ said him, " O Mu'az, do you know what right Allah has on His slaves? He said that Allah and His Messenger know best. He said, "That they should worship Him and associate none with Him. And, do you know what rights they have over Allah?" Mu'az said, "Allah and His Messenger know best." He said, "That He should not punish them." } *(Bukhari. Tirmizi. Ibn Majah.)*

HADITH:{ Sayyidina Abu Zarr رضی الله عنه said that the Prophet ﷺ said: Jibreel عليه السلام came to me and gave me the glad tidings that one who dies without having ascribed a partner to Allah will go to Paradise." He asked, "Even adultery." He said, "Yes! Even if he has committed theft and adultery."} *(Bukhari Muslim Tirmizi.)*

What has become of Indian Muslims who practice *bidah*, unbelief and polytheism hoping for reward and salvation. How ignorant of them!

HADITH:{ Sayyidina Abdullah Ibn Masood رضی الله عنه reported that the Prophet ﷺ said,a "If anyone dies while he associates with Allah then he will go to Hell." He asked, "What, if one dies while he does not ascribe partner to Allah?" The Prophet ﷺ said, "He will go to Paradise."} *(Bukhari Muslim.)*

HADITH:{ Sayyidina Awf Ibn Maalik Ashjaee رضی الله عنه reported that the Prophet ﷺ said, "One who comes to me from my Lord came and gave Me choice of one of two things. First was that half of my ummah may go to Paradise. The second was intercession. I chose intercession. (But, remember) he is worthy of my intercession who dies without having associated anyone with Allah."} *(Tirmizi.)*

وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ○ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ○

{ And those who eschew the worship of *taghut* (False gods) and turn to Allah, For them is good tidings! So you (O Prophet) give glad tidings to My servants, who listen to the Word, then follow the best thereof. Such are those whom Allah has guided, and those -- they are men of understanding.} (az-Zumar, 39:17-18)

Those who hear the word and follow it should know that they who shun worship of all but Allah will succeed in both worlds.

(*Tafseer Ibn Katheer.*)

***HADITH*:**{ Sayyidina Anas ibn Maalik رضی اللہ عنہ reported that he heard the Prophet ﷺ say, that Allah says: As long as you pray to Me and place hope in Me, I will go on forgiving you, no matter how many your sins. I do not care about it. O son of Aadam! If you bring sins equal to earth and meet Me in such a way that you had not associated anyone with Me (in the world then I will forgive you as much as that. }

(*Tirmizi Mishkat Mazahir ul Haq.*)

You might have seen people wear rings, one or more, in their fingers. These rings have small stones, Many wear them just for pleasure but some hope that they would benefit them and they even wear them round their neck.

They also recall the names of the stones, like Sulaymani, Yaqoot, etc., and they wear it according to the characteristics of the stones. Muftis and mawlwis also succumb to them.

It is *haram* (unlawful) to wear them if one is convinced of their permanent influence. It is a kind of associating with Allah. However, if one does not hold that belief and wears only one ring of silver with a single stone them it is allowed.

If people wear a ring made of iron or copper under the conviction that it provides benefit or health then it is not allowed. It is unbelief to wear it with this conviction. If one is ill, one may get treatment, for it is permitted.

***HADITH*:**{ Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: There is medicine for every sickness. When the medicine is according to the sickness, the patient recovers by Allah's command. }

(*Muslim. Mishkat.*)

Women also put round the neck or feet of their children rings of stones iron or copper. It is polytheistic to use an amulet other than versesof Qur'an or permitted supplication.

HADITH: { Sayyidina Isa ibn Hamzah رضی الله عنه said that he visited Abdullah ibn Ukaym*. His body was red (because of sickness). He asked him why he did not wear an amulet and he said, "We seek refuge in Allah from it (because) Allah's Messenger ﷺ said: If anyone hangs (or ties) anything on himself then he is given in its charge." }

(*Mishkat. Mazahir ul Haq.*)

Some religious scholars write down amulets from verses of the Qur'an or from supplication and get them worn on the arm, etc. However, these are sewn in copper or brass which things are not allowed to men and women, as also iron is not allowed, and placing an amulet there in does not make them lawful. Women can put an amulet in a silver or golden container, not men who can only wear a silver ring. Gold is prohibited to men. If an amulet has to be used, it may be put in wax and worn.

It is also a kind of polytheism to tie a thin wire of copper or brass round the toes to keep oneself healthy, and so it is disallowed. Some religious scholars also wear it either on their toes or fingers and some young boys wear iron chains on their hands. They may be doing it out of pleasure but it is disallowed and, in fact, the sikh wear it as their religious obligation.

It is also wrong for men and women to wear chain of brass, copper or iron round legs or hands on the pretext of having received it from a shrine.

HADITH: { Sayyidina Abdullah ibn Umar رضی الله عنه reported that the Prophet ﷺ had a ring made of silver. Its gem stones was turned towards the palm and Muhammad Rasool Allah' was inscribed on it. }

(*Shamail Tirmizi.*)

When educated men wear rings against *Shariah* it pains us very much. They consider it *Sunnah* to wear it but practice it in a *Makrooh* way, and other people immitate them, particularly when a religious scholar wears it without knowing the ruling. The same happens when a *peer* wears it wrongly. The stone (or signet) of a man's ring should face the palm, and it should not be on top of the ring. Women may keep it on top of the ring because they wear it as adornment while men wear it to apply a seal. (*Fatawa Alamgiri. Ayn al.Hidayah.*)

Most men - even Mawlvis - wear it wrongly. The gem stone on their

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* The Urdu book writes Hakeem instead of Ukaym

rings does not face the palm because they do not remember the ruling.

"Apart from a king, a judge and a guardian of trust property, it is better for others to avoid wearing a ring." *(Ghayatul Awtar. Dur Mukhtar.)*

Often people are unaware of the ruling on wearing rings. They wear it as a custom and imagine that it is *Sunnah*. If it was a *Sunnah* the Companions رضی الله عنهم would have worn it.

***HADITH*:** { Sayyidina Ibn Umar رضی الله عنه reported that the Prophet ﷺ had a gold ring made out. When he wore it, he kept the stone (signet) in the inner side. Other people also had rings made out on seeing his ring. One day, while sitting on the pulpit, the Prophet ﷺ took out the ring from his finger and said, "I used to wear this ring and kept its stone towards the palm." He then threw away the ring and said, "By Allah, I will never again wear it." Other people too threw away their rings on seeing him do it. *(Muslim.)*

***HADITH*:** { Sayyidina Ibn Abbas رضی الله عنه reported that the Prophet ﷺ saw a golden ring on a man. The Prophet ﷺ took it out and threw it away, saying, "Can one of you pick up and hold a flame of fire in his palm?" When the Prophet ﷺ had gone away, someone suggested to the men, "Pick up your ring and earn profit through it." He said, "I will never pick up that which the Prophet ﷺ has thrown away." } *(Muslim.)*

Sayyidina Anas Ibn Maalik رضی الله عنه reported that the Prophet ﷺ intended to write letters to non.Arab kings to propagate his message. He was told that they only accepted sealed letters. So he had a silver ring made out with "Muhammad Rasool Allah" inscribed on it. He had the ring in his hands until he died. Then it was in the hands of Sayyidina Abu Bakr رضی الله عنه till he died and then it remained in the hands of Sayyidina Umar رضی الله عنه till he died. Then it was in the hands of Sayyidina Uthman رضی الله عنه till towards the end of his *Khilafah* (Caliphate) when it fell down from him into the well Arees (اریس). He gave orders to recover it but it was not traced. *(Ayn al-Hidayah.)*

The Prophet ﷺ had the ring made when it was necessary to apply a seal, otherwise he would not have had it made.

The Prophet ﷺ had a ring in his hand but Sayyidina Abu Bakr رضی الله عنه did not have one in his hand. When the Prophet ﷺ died and he became *Khalifah*, he wore the ring of the Prophet ﷺ to apply a seal. When he died Sayyidina Umar رضی الله عنه wore it until he was martyred when Sayyidina Uthman رضی الله عنه wore it but it fell down in the well

Arees, and could not be located in spite of a massive search. Anyway, it is not a *Sunnah* to wear a ring, but it is not disallowed to wear it and, if it is worn, then it is *Sunnah* to turn its stone turned inside. Many educated people are unaware of this ruling. The jurists have, therefore, permitted three people to wear a ring, for, they need to apply a seal. It is better for the others to avoid it. Today, hardly anyone wears a ring with that purpose in mind, and if anyone wore it to observe a *Sunnah* then he must remember the ruling. If anyone apart from the three men wears a ring then it is not disallowed but he must turn the stone towards his palm, and he must wear only the ring not two.

It is better to avoid wearing a ring because if water does not reach under it while one has a purifying bath then the bath will be void. The same applies to ablution. If ablution is invalid then the *Salah* will be invalid then the *Salah* will be invalid too.

HADITH:{ Sayyidina Buraydah رضى الله عنه reported that someone came to the Prophet ﷺ wearing an iron ring. The Prophet ﷺ said, "Why is it that I see you adorned with the jewellery of the people of Hell (for, they will be made to wear iron chains and fetters)?" The man came next time wearing a brass ring and the Prophet ﷺ remarked, "Why is it that I find in you the odour of idols?" The thrid time he came with a ring of gold and the Prophet ﷺ said, "Why do I see you wearing the adornment of Hell?" So, he asked, "What ring should I wear?" The Prophet ﷺ said, "A silver ring. And keep it less than a *Mithqaal*." } (*Tirmizi. Abu Dawood.*)

It is also unlawful for men to wear rings in their ears or nose (even if) from the awliya رحمة الله عليه. It is also polytheistic. If these people could not dispense profit and loss to anyone how will the stones benefit and if they kept themselves far away from polytheism, and taughtus to be away, will they like such conduct? Why do our Muslim brothers observe things that smack of unbelief and polytheism?

{ Sayyidina Tufayl ibn Sabkharah رضى الله عنه, the step brother of Ayshah رضى الله عنها, said that he saw a few Jews. He asked them who they were and they said, "We are Jews." He said, "It is a great wrong with you that you call Uzayr عليه السلام the son of Allah." They said, " You are good people but you say 'If Allah wills and Muhammad wills'." He then went to the Christians and asked him the same thing and they responded in the same way. He said, "How sad that you call Maseeh عليه السلام the son of Allah!" They gave a similar reply. In the morning, he mentioned the dream to some people and presented himself before the Prophet ﷺ and narrated the dream. He asked, "Have you mentioned it to anyone else?"

He said, "Yes." The Prophet ﷺ got up and said after praising Allah, "Tufayl has seen a dream and has mentioned it to someof you. I had wished to stop you from saying these words, but I could not do it till now because of such - and - such occupation. Remember! Do not ever say now (Allah wishes and His Messenger wishes). Rather say only *Allah wishes.*" } (*Tafseer Ibn Katheer.*)

Today, Muslims have made it a habit to say "*It will happen at the command of Allah and His Messenger.*" Or they mention the Ghauth Azam, etc. This is clear unbelief and polyhteism. But, they label those who stop them as *Wahabi*, etc.

HADITH:{ Someone said to the Prophet ﷺ, "What Allah wills and you will." He said, "Do you make me Allah's partner? Say, *What Allah alone wills*." } (*Tafseer Ibn Katheer, Mazahir ul Haq.*)

وَلَقَدْ أُوْحِيَ إِلَيْكَ وَإِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ o

{ And certainly it has been revealed to you (O Prophet) and to those before you, "If you associate anything with Allah, your deed shall certainly fail, and you will certainly be among the losers." } (az-Zumar, 39:65)

The Prophet ﷺ are innocent and they cannot associate anything with Allah. But, the strong command is to let those who are addressed realise that such an ugly sin cannot be forgiven to anyone. (*Tafseer Haqqani.*)

HADITH:{ Sayyidah Ayshah رضى الله عنها reported that the Quraysh were much concerned about a woman of Makhzoomi who had.committed theft (and the Prophet ﷺ had judged that her hands should be amputated). They wondered who would discuss the matter with the Prophet ﷺ and some of them suggested that he loved Usmamah ibn Zayd رضى الله عنه very much and only he might make a recommendation. So he broached the subject. The Prophet ﷺ said, "Do you intercede against the prescribed punishments of Allah?" Saying that he got up and said to the people, "The *Ummah* before you were ruined because they let go a noble man if he stealed anything but punished the weak, By Allah! If Fatimah daughter of Muhammad stole anything, I would sever her hand."} (*Tirmizi. Mishkat. Mazahir ul Haq. Tafseer Ibn Katheer.*)

It is clear that Sayyidah Fatimah رضى الله عنها would not steal. The

words are spoken to make an impression on the listeners: "What to say of a rich or noble family, even if my daughter had done it, the same punishment would have been metted out to her."

The Words of Allah are also in the same veiw.

وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ۝

{ And set not up with Allah any other god, lest you be cast into Hell, reproved, rejected. } **(al-Isra, 17:39)**

It is the *Ummah* who are being addressed through the Prophet ﷺ in this verse. The Prophet ﷺ, however is innocent. (*Tafseer Ibn Katheer.*)

Though he is Allah's Messenger, on the Day of Resurrection yet he is told that polytheism is a great evil and punishable irrespective of who indulges in it.

Obviously, he would never do that. Actually we are warned thereby. Then where do the so-called sons of *Shaykhs* stand and the rich and the shrine keepers.

Prophet ﷺ Muhammad is Allah's Prophet and Messenger. He is innocent. (*Ayn al-Hidayah.*)

اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ۚ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝

{ Surely whosoever associates anything with Allah, Allah has forbidden the Garden for him and his abode is the Fire. And for the evildoers there will be no helpers. } **(al-Maidah, 5:72)**

Mawlana Jalaluddin Dawani رحمة الله عليه has named the grave sins, some of which are: to associate with Allah in His Being, in worship, in seeking help, in knowledge, in power, in giving, in creating, in calling upon, in mentioning, in giving names, in offerings or in entrusting duties. (*Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said, "Every Prophet has an approved supplication and I have concealed mine to intercede for my *Ummah*. The intercession will be available to him of my *Ummah* who dies without having associated anything with Allah. } (*Tirmizi, Muslim.*)

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا

{ Yet of mankind there are some who set up rivals to Allah. }
(al-Baqarah, 2:165)

It means that they describe others with divine attributes that are peculiar to Allah. They also give them the rights of Allah like control over causes and means, fulfilling needs, solving difficulties, knowing the unseen, etc. But these are rights of Allah, and the creatures must bow to Him alone, ask Him alone for needs, etc.

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "Do not say the *Kalimah* لَآ اِلٰهَ اِلاَّ اللّٰهُ only with the tongue but say it sincerely and make your devils meaningless. Monotheism burns away both kinds of devils, the human and the jinn. It is fire for the devil but light for the professors of *tawheed* (Monotheism). How do you say لَآ اِلٰهَ اِلاَّ اللّٰهُ, for, how many deities have found home in your heart. Whoever you rely on beside Allah is your idol. If your heart is polytheistic then your tongue will not be of any good to you. (*Fuyood Yardani.*)

Shah waliullah رحمة الله عليه has said that polytheism is to confirm the peculiar attributes of Allah to someone else. It is to consider him as knowledgeable as Allah, as powerful as Him, etc. (*Mazahir-ul-Haq.*)

اَللّٰهُ الَّذِىْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَىْءٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

{ Allah is He Who created you, then provided you sustenance, then He causes you to die, and then He shall give you life. Is there any of your associate - gods that does aught of that? Golorified be He! High be He exalted above that what they associate (with Him)! } (ar-Rum, 30:40)

Man comes to this world naked, nothing on his body. His Lord sustains him and, after a life, causes him to die. He will then revive him on the Day of Resurrection. The others whom he worships can - none of them - do even one of these things: Allah has no partner, none like Him and no children and no parents. He is al-AHAD and He is as-SAMAD.
(*Tafseer Ibn Katheer.*)

Allah says, "Only I create you, give you sustenance, give you death

and I will revive you on the Day of Resurrection. None of those whom you call upon besides Me can do any of these things - whoever they be: Prophet, angel, *jinn*, devil, any creature. Then why adore them?"

Allah created Sayyidina Aadam عليه السلام without parents. He created Sayyidah Hawwa عليه السلام without a mother, Sayyidina Isa عليه السلام without father. But, what have they created whom you have raised to divine status? Or will you go on worshipping them without reason? This is ignorance, nonsense! It is not *Shariah*, not sense.

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said, "O the slave who has run away from his Master! O these who side-track the opinions of Prophets and righteous Men for your own opinion, and O you who ignore Allah and rely on the creatures! Have you not heard? The Prophet ﷺ said: He is relies on creatures like him." (*Fuyood Yazdani.*)

Intercession شفاعت

وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ٥

{ And fear a day when none shall avail of another in any way, nor shall intercession be accepted from anyone, nor any compensation taken, nor shall they be helped. } (al-Baqarah, 2:48)

Allah tells us that we should fear the Day of Resurrection when no one will benefit another, no intercession or recommendation will be accepted and no compensation or ransom taken. The affairs will be very strict.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ، وَالْاَمْرُ يَوْمَئِذٍ لِّلّٰهِ ٥

{ A Day when no soul shall have power to do aught for another soul. And the command that Day shall be with Allah alone. }
(al-Infitar, 83:19)

Allah says that on the Day of Resurrection no one will profit another or save him from chastisement. Of course, He may allow someone to intercede for others, but to qualify for someone's recommendation one should not have associated with Allah, practiced unbelief or *bidah*, but should have lived the clear life of a faithful.

Intercession is of three kinds:
(1) through in fluence,
(2) through love,
(3) through Mercy. Let us see it through an example: Some one is a habitual thief. He does not respect the law. One day he is caught red handed and brought to the king who wishes to punish him but his ministers and others in his court intervene for the thief. The king is obliged to listen to them and so sets the thief at liberty. This is intercession through influence. This kind of intercession is not allowed by Allah. He does not fear anyone; rather, He may admit to Paradise or Hell whosoever He will.

The second example is that of a thief who is arrested and brought to the king. He happens to be related to the king's beloved who makes a recommendation for him. Rather than displease his beloved the king forgives the thief. This is intercession through love which is also not allowed by Allah, for, none can be displeased with Him.

The third example is of a thief who is not a habitual thief and who respects the law. He just happened to commit theif and is very sorry for that. The king considers his case and gestures to his ministers who understand what he means, So they recommend pardon for the thief. The king accepts their recommendation and pardons the man. This is intercession through mercy. This intercession will work on the Day of Resurrection, but no one need give any information to Allah who knows everything. (*The* Qur'an *with 55 Highlights* پچپن خوبیوں والا قرآن)

These people will intercede: the Prophets, religious leaders, (religious) scholars, the Hafiz (those who know the Quran by heart), devoted worshippers (*Aabid*), the righteous and those who die in infancy. However, intercession shall be accepted only for those pepole, and allowed to be made only for them, who had committed sin incidentally, and who would be remorseful and sorry for that and they had respected the *Shariah*. Thus the intercession will be made with Allah's permission and no one will dare intervene on his own. Even the great intercession of the Prophet ﷺ will be made with Allah's permissoin. It will be accepted only for those with whom Allah is pleased and has decided afore hand that He will forgive. Some people who had believed will receive punishment in Hell for their evil deeds but those people will be better than them who will have been forgiven without being punished. They will have fewer sins but more pious deeds with them. May Allah include us -- you, me, our children and our women -- among such people who are

pious and better. ***Aameen!***

There is no possibility of making a recommendation without permission The Prophets, Sayyidina Nuh عليه السلام , Sayyidina Ibrahim عليه السلام and Sayyidina Muhammad ﷺ will not intercede for their son, father and doting uncle, Abu Talib, respectively. This is not permitted by Allah.

مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ

{ Who is he that shall intercede with Him save His leave. }
(al-Baqarah, 2:255)

Intercession will be made only for him whom Allah has decided to forgive and permitted someone to intercede for him. No intercession will be made for one whom Allah has not decided to pardon.

مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ

{ There is no intercessor (with Him) save after His permission.}
(Yunus, 10:3)

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ

{ And intercession avails not with Him save for him whom He permits. }
(Saba, 34:23)

What to say of an associate, there is none in the universe who can even make recommendation for anyone. Some people are under the misconception that if those people whom Allah loves insist with Allah then He will have to listen to them and give in, but the truth is that, there, no one will dare use his tongue without Allah's permission. Only he will be able to say something who is permitted and only for whom he is permitted, not for anyone else.

رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ۝ يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ۝

{ The Lord of the heavens and the earth, and whatever is between them, the Compassionate, with Whom they have no power to converse. On the day when the Spirit and the angels

stand in array, they shall not speak, except him whom the Compassionate gives leave and who speaks aright. }

(an-Naba, 78:37-38)

Speaking aright is to speak only what he has been allowed to speak, not that he speaks as much as he likes.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ, "None of you will be saved by his deeds." Someone asked, "Even you?" He said, "Yes not even my deeds will Save, but that Allah has mercy on me." } (*abridged*) (*Bukhari*)

It is impossible to get admittance to Paradise on the basis of one's deeds because it is difficult to perform deeds worthy enough to deserve Paradise. So, Mercy of Allah is required and to quantity for that and for the intercession of the Prophet ﷺ belief and good deeds are necessary. The Quran is replete with the message that belief and righteous deeds are must for entry into Paradise.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ؀

{ And those who believe, and do righteous deeds, We shall soon admit them to the Gardens, underneath which rivers flow, therein to abide forever. Allah's promise is true. And who is truer in word than Allah? } (an-Nisa, 4:122)

This verse places the condition of belief before deeds.Look at the next.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَھُوَ مُؤْمِنٌ فَاُولٰۗىِٕكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ؀

{ And whosoever does deeds of righteousness, be it male or female, and he (or she) is a believer, such will enter the Garden, and they will not be wronged the speck of a date - stone. }

(an-Nisa, 4:124)

In this verse, the condition of deeds precedes that of belief. This two things are complementary. Only a faithful with do good deeds and if, in spite of belief, a Man does not do good deeds then he is like a thirsty person who calls out for water but does not drink it although it is before him. His thirst will quench only if he drinks water. So, water is faith and

drinking it represents the deeds. When belief is supported by deeds then his thirst will be quenched. If one of the two is missing then the other too evaporates. But, if both are secure then, Insha Allah, he will be safe from punishment in the world, of death, in the grave, on the Day of Resurrection, and of Hell. And, he will qualify for intercession for which belief and deeds are necessary. For a believer, deeds are of two kinds.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجَاهَدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِىْ سَبِيْلِ اللّٰهِ ۚ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ٥

{ The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard with their riches and their lives in the way of Allah. Those - they are the truthful ones. } **(al-Hujurat, 49:15)**

It is found in Musnad Ahmad that the Prophet ﷺ said: There are three types of Believers in the world:

(1) He who believes in Allah and His Messenger ﷺ and has no doubts, and strives hard in His path with his life and riches.
(2) He from whom people are safe concerning their wealth and life.
(3) He who when he glances at greed, remembers Allah, the Mighty, the Glorious: *(Tafseer Ibn Katheer)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ٥

{ O you who believe, let not your riches nor your children divert you from the remembrance of Allah; and whosoever does that, so those - they are the losers. } **(al-Munafiqun, 63:9)**

Allah exhorts His slaves to mention Him frequently and be not lost in their riches and family lest they be losers. *(Tafseer Ibn Katheer.)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ
وَالْحِجَارَةُ

{ O you who believe, save yourselves and your families from a Fire whose fuel is mankind and stones. } **(at-Tahreem, 66:6)**

Qatadah رحمة الله عليه said, "Enjoin obedience to Allah's command and forbid disobedience. Help them in pious deeds and reprimand them

when they do bad deeds."

Dahak رحمة الله عليه and Maqatil رحمة الله عليه said, "It is the duty (*a fard*) on every Muslim that he should command his relatives and subordinates to be obedient to Allah and to shun disobedience to Him."

(*Tafseer Ibn Katheer.*)

Only these two things deprive a Believer from doing good deeds: his children and his wealth. Indeed, they are fortunate believers who do not lag behind in doing good deeds, and they deserve Allah's Mercy and the Prophet's ﷺ intercession.

فَأَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ○

{ Then as to those who believed and did righteous deeds, so their Lord will admit them to His Mercy. That is the Manifest triumph. }

(al-Jathiyah, 45:30)

Thus the Mercy of Allah and the intercession are his reward and, obviously, the disobedient are not given any reward. The obedient are rewarded according to their obedience. The disbelievers will not earn Allah's Mercy, or the intercession, and they will abide in Hell for ever. As for the sinning Muslims who died as believers, they will undergo punishment in Hell commensurate with their wrong and then receive salvation. Only they are fortunate who are quick to repent and perform pious deeds. Allah does not enable the unbruly to repent if he goes on sinning on the hope that he would repent before death although he does not know when he would die. It must also be remembered that one who repents sincerely is forgiven all violation of Allah's rights but not of rights of fellow men. They should be discharged or pardon received from the concerned.

Derelict Scholars بے عمل عالم

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۚ اَفَلَا تَعْقِلُوْنَ ○

{ Do you enjoin virtue upon mankind and yet you yourselves forget it, though you read the Book? Do you not understand? }

(al-Baqarah, 2:44)

The Prophet's ﷺ said: I saw on the night of *mi'raj* that some people's lips were being cut with scissors of fire. I asked who they were and was told that they were the sermonisers, preachers and scholars of my *ummah*. They taught others that which was good but failed to practice themselves. The people of Paradise will say to those of Hell,"We followed your advice and are admitted to Paradise, but why are you in Hell?" They would say in regret, "We did enjoin on you but failed to abide by it ourselves." }

(*Tafseer Ibn Katheer.*)

HADITH:{ Sayyidina Usamah ibn Zayd رضی الله عنه reported that he heard the Prophet ﷺ says: A man will be brought on the Day of Resurrection and sent to Hell. His belly would burst and intestines prop up. He will carry his intestines and move round like a donkey circles a grinding Mill. The people of Hell will gather around him and ask, "O so-and-so What's wrong? You used to recommend to us virtue and forbid vice. "He would say, "Yes, that's true. I guided others but did not practice myself, and I stopped them from vice but did not refrain." }

(*Bukhari. Muslim. Mishkat. Mazahir-ul-Haq. Tafseer Ibn Katheer.*)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○

{. O you who believe, why do you say that what you do not? It is most hateful in the sight of Allah that you say that what you do not. }

(as-Saff, 61:2- 3)

The Prophet's ﷺ said: A hypocrite has three characteristics. When he makes a promise, he goes back on it. When he converses, he lie. When he is entrusted with something, he misappropriates. (*Tafseer Ibn Katheer.*)

HADITH:{ Sayyidina Anas رضی الله عنه reported that the Prophet ﷺ said: On the night of *Miraj*, I passed by certain people whose tongues were being severed with scissors. I asked Jibreel علیه السلام who they were and he said to me "They are the preachers of your people who said something which they did not put into practice. (*Mishkat. Mazahir-ul-Haq.*)

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ز فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُوْنَ ○

{ Those are they who have purchased the life of this world for the Hereafter, so their chastisement shall not be lightened, nor shall they be helped. }

(al-Baqarah, 2:86)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone is asked a religious question that he know (which means that if a scholar of religion is asked something) and he conceals the answer then on the Day of Resurrection he will have a rein of fire in his mouth. } (*Tirmizi. Mishkat. Mazahir-ul-Haq.*)

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ، سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ،

{ Or do those who commit evil deeds think that we shall make them as those who believe and do righteous deeds, their living and their dying being the same? } (al-Jathiyah, 45:21)

Allah says that it is a great mis-judgement of His fairness to suppose that disbelievers and evil people are at par with the faithful and good people in this life and the next. Sayyidina Abu Zarr رضی اللہ عنہ reported that Allah has based His religion on four things. He who neglects them will meet Allah as a sinner. He was asked what those four things were and he said: To be convinced fully that the lawful and the unlawful, the command and the prohibition - all four are only in the authority of Allah. We must accept what He has declared lawful to be lawful and what He said is unlawful to be unlawful, and to accept His commands as worth observing and to obstain from all that He has prohibited. The Prophet ﷺ said, "Just as grapes cannot grow on an acacia tree, the wicked cannot attain the status of the pious." (*Tafseer Ibn Katheer.*)

{ Sayyidina Umm Fadal رضی اللہ عنہ reported that one night the Prophet ﷺ stood up in Makkah and said loudly, "O People! Have I conveyed to you the Message of Allah? O People, have I propagated religion to you? O People, have I made known unity of Allah and my Messengership?" Sayyidina Umar رضی اللہ عنہ said, "Yes, O Prophet, you have delivered to us Allah's religion ." When it was morning, the Prophet ﷺ said, "Listen, by Allah Islam will overpower and spread well. Unbelief will conceal itself in its place. The Muslims will cross over oceans with Islam, spreading it well. Know that the time will come when people will learn the Quran and recite it. (Then) they will declare (in arrogance). We are *qari* (reciters). We are scholars. Who can surpass us?" Is there no good in them?" The people asked. "O Messenger of Allah! who are they?" He said, "They will be from you Muslim, but remember that they are the fuel of Hell." } (*Tafseer Ibn Katheer.*)

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ط فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ط اَفَلَا تَذَكَّرُوْنَ ۝

{ Have you seen him who takes his caprice * to be his god, and Allah has sent him astray in spite of knowledge, and sealed his hearing and his heart, and put a cover on his sight. Then who can guide him after Allah? Will you not then be admonished? }
(al-Jathiyah, 45:23)

Such a man does not hear what *Shariah* say and cannot get guidance into his heart and fails to fathom any argument. He does what he wishes and forsakes what he wishes. (*Tafseer Ibn Katheer.*)

The Prophet ﷺ said, "There will be people in my *Ummah* who have base desires deeply rooted in them like one bitten by a dog who feels the bite in every joint of his body. (*Tafseer Ibn Katheer, Mazahir-ul-Haq.*)

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰهُ ط اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ۝ اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ط اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ۝

{ Have you seen him who takes his own caprice ** to be his god? will you then be a guardian over him? Or do you think that most of them hear or understand? They are but as cattle -- nay, they are even further astray, from the way. } (al-Furqan, 25:43-44)

HADITH:{ Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ said: Of all the gods being worshipped under this sky, besides Allah, the worst is Passi on which is being followed. } (*Tabarani.*)

If a man who works with his intellect, not impluse, then he can be made to understand what is the correct path and what is wrong, but one who is slave of his passion does not care what is the right path and what wrong.

Just as sheep will follow the shepherd who may take them to their barn or to the butcher's, these people follow their impulse or the misled *pirs, mawlvis,* etc. to wherever they take them,to suceess or downfall?

* 'passion' in other translation.

** else where it is passion.

Sayyidina Abdul Qadir Jilani رحمة الله عليه said, "Do not bedeceived by Allah's patience, for, He also takes to account very strictly. Do not be deceived by these Mawlvis who are ignorant of Allah; their knowledge is a burden on them, not beneficial, for, they are scholars of His commands only but ignorant of Him. They enjoin on the people something but do not observe it themselves and forbid them something but do not desist from it themselves. They call others to Allah but themselves flee from Him." *(Fuyood Yazdani.)*

Why do we not see that all the Prophet عليهم السلام and Prophet Muhammad ﷺ and his companions رضی الله عنهم had gone through every stage of divine awareness and were perfect in knowledge and divine awareness of the Lord's attributes and Being? In spite of that, they engaged in His worship more than anyone else did and were most obedient all their lives.

What is wrong with us that we lack deeds, neglect *Shariah* and stubbornly follow personal ego.

قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ٥

{ Say, "Surely I fear, if I should disobey my Lord, the chastisementof a mighty day." } (az-Zumar, 39:13)

Allah asks his Messenger to let everyone know that though he is a Messenger, he is not fearless of divine punishment. If he were to disobey Allah, he cannot avoid punishemnt on the Day of Resurrection. Thus, other people must be more fearful of Allah's punishment.

(Tafseer Ibn Katheer.)

HADITH:{ Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: He whose deeds kept him behind cannot overtake through his ancestry. } *(abridged)* .*(Tirmizi.)*

The real thing is deeds. Ancestry is nothing. A prince, or a *peer*, or a nawab cannot get preference in the court of Allah. On the Day of Resurrection the high-sounding titles and ancestry will be meaningless, only the pious deeds that one may have done in the world will be of use. They will get the doer salvation.

We do not find anywhere in the Quran or in any Hadith that a sayyid will be forgiven, or a *peer*, *Mufti*, *mawlvis* or *sufi!* The ranks of the world are not of any use there. What counts is a correct belief and deeds. If one has a rank at the same time as having these two things then he is

fortunate, otherwise the titles and ranks without deeds are a deception.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ○

{ Allah has promised those of them who believe and do righteous deeds, forgiveness and a mighty reward. }

(al-Fath, 48:29)

Debate مناظرہ

To engage in a scholarly debate to help and support Truth is a worship. However, to debate on one of three things is unlawful.

(1) To defeat Muslims,
(2) To demonstrate one's own knowledge and ability (and gain public acclaim).
(3) To earn worldly wealth or appreciation. *(Ghayat ul-Awtar.)*

The fake *pirs* and *Mawlvis* often indulge in debates to hold their nose high. They know that they lie and are wrong but they have a strong support of ignorant masses, When they face defeat, they incite the masses by asking that they would not do, and the fake people seize the apportunity to call them *Wahabis* and non-Sunnis. (For instance, they ask them to call someone a disbeliever which they cannot do, for, the Hanafi school of thought does not allow one to call even a disbeliever by that name.) The masses are taken in by their mischief and there is a great uproar and everyone is ready to use force. They follow Abu Jahl and cause mischief and corruption among Muslims and thus mislead the unknowing, innocent Muslims. They devour the property of the innocent muslim whom they do not permit to listen to sermons of the True muslim scholars. If they hear them and recognise truth, the mischief of the fake people will be apparent and their business would suffer! Abu Jahl did the same thing. He disuaded the polytheists from listening to the Prophet ﷺ recite the Quran and advised them to beat vessels, clap hands, whistle when the Quran was recited so that its words did not reach their ears.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ○

{ And those who disbelieve say, "Listen not to this Qur'an, but boo loudly during its recital, that you may overcome." }

(Fussilat, 41:26)

This was one of the conspiracies of the disbelieving Makkans to foil Prophet's ﷺ attempts to propagate Islam. They were aware of the power of the Quran and of the person who recited it. They knew that the listeners were bound to be drawn into belief. Therefore, they schemed that no one should listen to the Quran and made a lot of noise when Prophet's ﷺ recited it.

Some muslim in India do the same thing. When a true scholar is scheduled to deliver a sermon somewhere, they arrange a programme to coincide with that and raise a terrible noise to disrupt the sermon. They hold a nois *qawwali, a meelad* or play the radio loudly. Sometimes, they have dancing girls perform to distract people from the true path. Their effort is only to uphold falsehood and mislead innocent, unlearned Muslim into it. These unwary Muslim are told that if they go to listen to them they will become faithless.

إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ إِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
اٰيٰتُهٗ زَادَتْهُمْ إِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ٥

{ The Believers are only those whose hearts are filled with fear when Allah is mentioned, and when His revelations are recited to them, they increase them in faith, and in their Lord they put their trust. }

(al-Anfal, 8:2)

When the hypocrites are seen offering *Salah*, they gain nothing from the Quran and they neither believe in Allah's verses nor rely on Him. When they are at home, they do not offer *Salah*. They do not pay Zakah, too. Allah says that a Believer cannot be like that he is described in this verse and he abides by Allah's commands and abstains from what He has forbidden. (*Tafseer Ibn Katheer.*)

Allah says that when a Muslim hears the Quran recited, his faith is refreshed. But the fake *peers* and *Mwlvis* say, "Do not listen to the Quran else you would lose faith. "They do not stop others from consuming wine, stealing, gambling, going to the cinema or bad customs and *bidah*, but they stop them from listening to the followers of Truth and going to the gatherings of *tableegh jama-at.*

They follow in the footsteps of Abu Jahl. Abu Jahl was worried that

if the Makkans heard the Quran, they would become Muslims and he would lose his office of chief. In fact, he did lose that. The Makkans heard the Quran and became true Muslims but Abu Jahl was deprived of faith.

The fake *peers* and *Mawlvis* do the same thing. They prevent people from listening to Deoband scholars and joining the *tableegh jama-at*, but there are tens of thousands of members of the *jama-at* and followers of Deoband. These fake *peers* and *Mawlvis*, neverthess, find themselves deprived of guidance. Though they listen to the scholars and attend the *tableegh jama-at* in secret yet they get innocent Muslims to give them an undertaking that they would not listen to Deoband scholars and *tableegh jama-at*.

Once Abu Jahl went quietly in the night to listen to the Quran to verify why it attracted people to it. The same night, Abu Sufyan ibn Sakhr too went with the same idea; and Akhnas ibn Shariq too. Before dawn, the three of them returned from there, none of them aware of the others presence. However, they happened to come together at one point and each asked the others where he had been. They all confirmed to each others that they had gone to listen to the Quran being recited. They confided to each other that if others found out about them then they too would do the same thing and become Muslims costing them their leadership. So, they resolved never again to do such a thing as listening to the Quran. The next night Abu Jahl could not sleep. He said to himself, "We have promised ot each other not to listen to the Quran and they would abide by it. So, let me go and listen to the recital." The same thought crossed the mind of Abu Sufyan and of Akhnas. The three of them heard the Quran and returned before dawn, again to cross each other's path at some point. They said that they had been take over by Muhammad's ﷺ sorcery and again resolved not to listen to the recital. The same thing happened on the thrid night and they ridiculed each other. In the Morning, Akhnas met Abu Jahl in privacy and asked him, "Speak the truth. Don't you think Muhammad is true. There isn't anyone else here and bo not conceal your impressions from me," He said, "By God! He is true and has never spoken a lie!" (*Tafseer Ibn Katheer*.)

HADITH:{ Sayyidina Ali رضی اللہ عنہ said that Abu Jahl said to the Prophet ﷺ, "We do not call you a liar but we belie what you have brought (the Quran). } (*Mishkat. Mazahir-ul-Haq*.)

When he said that, this verse was revealed:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّٰلِمِينَ بِآيَٰتِ اللَّهِ يَجْحَدُونَ ○

{ (O Prophet,) We know indeed that it grieves you what they say, though in truth they belie not you, but the evildoers in fact deny the revelations of Allah. } (al-Anam, 6:33)

It was stubbornness and ignorance that prevented people from believing in the Quran.

Kaladah ibn Usayd ibn khalf was very arrogant man and also very strong. He would stand on a cow hide and not budge wee bit if ten men tried to pull the hide from under his feet and they could manage only to tear the hide to tiny pieces. He challenged the Prophet ﷺ to wrestle with him and if he knocked him down, he would believe in him and his message. The Prophet ﷺ wrestled with him and knocked him down many times but he did not believe. (*Tafseer Ibn Katheer.*)

If guidance is not written down for anyone then nothing can guide him and he regards his defeat as a victory. Such people are way ward and they lead the ignorant, simple people on the wrong path. But, they will face the worshippers of truth till the Last Day, Insha Allah.

HADITH:{ Sayyidina Thawban رضی الله عنه reported that the Prophet ﷺ said: "I fear for my *Ummah* the misleading *imams*. One party of my *Ummah* will adhere to the Truth, always and have the upperhand. Those who desert them (and who oppose them) will not harm them in the least. And, they will remain till the Last Day. } (*Tirmizi. Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina ka'ab ibn Maalik رضی الله عنه reported that the Prophet ﷺ said: "If anyone acquires knowledge to boast therewith before the scholars and debate with them, or contend with the foolish and attract people to himself therewith then Allah will send him to Hell. }

(*Tirmizi. Mishkat. Mazahir-ul-Haq.*)

There is kind of knowledge that cannot benefit in the Hereafter. It is a knowledge of dispute. To pursue it is to waste one's time. Thus one must forgo it and must learning that is beneficial in this world and the next. (*Fatawa Alamgiri.*)

When Imam Abu Hanifah رحمة الله عليه found his son, Hammad, engage in a debate on a religious issue, he disuaded him. Hammad protested that he had seen him engage in a similar debate. He said: "We

used to debate and be careful not to compel our opponent to make a mistake while you try to corner him into an error. He who intends to have his opponent err, intends disbelief in him, and he who intends disbelief in other people, is himself a disbeliever." (*Ayn-ul-Hidayah.*)

اَللّٰہُ یَحکُمُ بَینَکُم یَومَ القِیٰمَۃِ فِیمَا کُنتُم فِیہِ تَختَلِفُونَ ○

{ Allah shall judge between you on the Day of Resurrection concerning that wherein you have been differing. } (al-Hajj, 22:69)

On that Day, Allah will decide between us and all differences will vanish.

If they belie you, tell them, "For me is what I do and for you is your deed. You are absolved of my deeds and I of yours. Allah is aware of your deeds and He is sufficient and will judge between us on the Day of Resurrection when all differences will clear up." (*Tafseer Ibn Katheer.*)

Those who Regard Falsehood As True

باطل کو حق سمجھنے والے

There are many people who regard falsehood as True and conduct themselves accordingly. Such people are deprived of repentance, for, one who knows a sin, may repent at some time, but one who does not know a sin, might never repent.

وَمِنَ النَّاسِ مَن یُّجَادِلُ فِی اللّٰہِ بِغَیرِ عِلمٍ وَّیَتَّبِعُ کُلَّ شَیطٰنٍ مَّرِیدٍ ○
کُتِبَ عَلَیہِ اَنَّہٗ مَن تَوَلَّاہُ فَاَنَّہٗ یُضِلُّہٗ وَیَہدِیہِ اِلٰی عَذَابِ السَّعِیرِ ○

{ And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious Satan, against whom it is prescribed that whoever takes him for a friend, he surely leads him astray, and he guides him to the chastisement of the Flaming Fire. } (al-Hajj, 22:3-4)

They neglect the commands of Allah and the Prophet ﷺ but obey fellow-men and *jinns*. All the observers of *bidah* will turn away from the Truth and abide by falsehood. They follow those who do not have correct knowledge and who lead them to Hell. (*Tafseer Ibn Katheer.*)

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ○

{ And among mankind is he who disputes concerning Allah without knowledge, and with out guidance and without an illuminating Book. } (al-Hajj, 22:8)

The former verse refers to the ignorant followers and this one to those who mislead them - their fake *pirs* and mentors. They reject truth out of arrogance. (*Tafseer Ibn Katheer.*)

It is like a patient of hydrophobia who detests water, and dies of thirst. The followers of falsehood are overcome by passion.

(*Mazahir-ul-Haq.*)

The observers of *bidah* turn away from truth and adhere to falsehood. They obey their chiefs but disobey Allah and his Messenger. These chiefs have no knowledge and will lead them to punishment in the Fire. (*Tafseer Ibn Katheer.*)

Obedience To Creatures In Sin Is Unlawfu

گناہ کے کاموں میں مخلوق کی اطاعت حرام ہے

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ○

{ O you who believe, obey Allah, and obey the Messenger and those in authority among you; then if you quarrel on anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is the best and most seemly in the end. }

(an-Nisa, 4:59)

HADITH:{ Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: "To listen to and obey (the *imam*) is binding on everyone unless he commmands commission of a sin. Then, if a sin is commanded, it is binding not to listen to and obey (him). } (*Bukhari. Tirmizi.*)

HADITH:{ Sayyidina Ali رضی اللہ عنہ reported that the Prophet ﷺ sent an army (on an expedition) and appointed an ameer. He had a fire kindled and ordered his men to jump into it. Some prepared to go into it

but others said, "We have embraced Islam to seek refuge from the fire" and they mentioned it to the Prophet. He said to those who were prepared to go into it that if they had jumped in they would have been there till the Last Day, and to the others, he said, "There is no obedience in sin. Obedience is only in virtuous deeds." } **(*Bukhari.*)**

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللهِ

{ They have taken their rabbis and their monks as their lords besides Allah. } **(at-Tawbah, 9:31)**

***HADITH*:** { (Sayyidina) Adi ibn Hatim رضی الله عنه reported that he went to the Prophet ﷺ, a golden cross hanging from his neck. The Prophet ﷺ said, "Remove this idol from you, "and Adi heard him recite the (above) verse of *Surah Tawbah*. He said, "O Messenger of Allah, they have never taken their *Mawlvis* or *peers* as their God." The Prophet ﷺ said, "It was not that they worshipped them but those men made something lawful for them and they agreed and took that as lawful. And when they made something unlawful they took that as unlawful." }

(*Tirmizi.*)

That was their ignorance. Alas, the same thing happens in India today!

From the times before the Prophet ﷺ till today the Christians obey their Pope and Priests even beyond intellect. This attitude is unlawful, for, that rank belongs to Allah and His Messenger ﷺ in which their command should be accepted without demur; If we are bound to accept anyone's command after them then it is because he narrates their directions or commands accordingly. (*Tafseer Ibn Katheer.*)

It is not allowed to obey the creatures in sin against Allah. Hence, it is unlawful for a man to shave another's beard.

(*Ghayat-ul-Awtar. Durr Mukhtar.*)

It is unlawful for a Muslim hairdresser to shave another's beard.

This is just one example. Every kind of work that involves opposition to *Shariah* is unlawful. It is the demand of faith that wherever, or in whatever task, there is disobedience to Allah then one should not obey another at that place or for that task. This is proved from the Quran.

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۔ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۔

وَاتَّقُوا اللّٰهَ ، إِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ٥

{ Co-operate with one another in virtue and piety and co-operate not in sin and transgression, and fear Allah. Surely Allah is severe in retribution. } (al-Maidah, 5:2)

It is reported on the authority of Tabarani that the Prophet ﷺ said: If anyone goes out with an oppressor so that he may help him, knowing that he is out of the folds of Islam. (*Tafseer Ibn Katheer.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ asked, "Do you know who a pauper is?" The Companions رضی اللہ عنہ said, "The pauper among us is he who has no dirham and no belongings." (But) he said, "The pauper of my *Ummah* on the Day of Resurrection will be one who will have brought from the world *Salah*, fasts zakah, and every kind of worship. At the same time, he will have also brought the sin of abusing someone and beating someone unjustly. the first oppressed will be paid from his pieties, and another oppressed will be paid from his pieties. And, when his pieties will be exhaustedwhile rights of other people will remain unpaid. So, their sins will be put against him, and he will be sent to Hell. }

(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ conveyed all the messege (of this mission). And the Prophet ﷺ also said, "Keep away from oppression because Allah will say, on the Day of Resurrection. 'By My Might and My Glory! I will not spare even one tyrant today.' Then a caller will proclaim, Is so-and-so here?' He will come with mountains of piety, and all the people on the Gathering Ground will turn to him. He will stand before Allah. Then a caller will call out, 'Has anyone a right over him? If he has wronged anyone, let him come here and seize compensation.' People will get up from here and there and surround him, standing before Allah. Allah, the Exalted, will say, 'Get these My slaves, their rights.' The angels will ask, 'O Allah! How shall we get them their rights?' Allah will say, 'Take his pious deeds and give them to the right-holders.' So, that will be done till he will not have even a single piety with him, but some oppressed and right-holders would remain (unpaid). Allah will say, 'Compensate them!' The angels will say, 'Now, he does not have even one piety with him. 'Allah command, 'Put their sins against him,' " } (*Tafseer Ibn Katheer.*)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ۖ وَاتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ تُحْشَرُوْنَ ○

{ O you who believe, when you counsel in private then counsel privately not in sin an enmity and in disobedience to the Messenger but counsel privately for virtue and piety. And fear Allah unto Whom you shall be gathered together. }

(al-Mujadalah, 58:9)

Allah teaches the Believers etiquette and tells them not to do what the jews and hypocrites do. Rather, they should do pious deeds and counsel ways of protecting themselves. All have to return to Allah who will reward them or punish them for their deeds though they may have forgotten what they had done. *(Tafseer Ibn Katheer.)*

Everyone should be obedient to Allah and his Messenger ﷺ, obey their commands and keep away from what they forbid. He should fear the consequences of a sin he may have committed and be careful in the future. Only such people amass all good and keep away from all evil and they are safe in this world and the next.

The Greedy Mentors

جیب کتر وپیر اور پیٹ کتر مولوی

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ○ يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّاۤ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○ فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۙ بِمَا كَانُوْا يَكْذِبُوْنَ ○

{ And of mankind there are some who say, "We believe in Allah and the Last Day, "While (in fact) they are not believers. They seek to deceive Allah and those who believe; Whereas they deceive none but themselves but they perceive (it) not. In their hearts is a disease, so Allah has increased their disease; and for them is a painful chastisement, because they have been lying. }

(al-Baqarah, 2:8-10)

***HADITH*:**{ Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ said: "On the Day Resurrection, the man with the worst of ranks will be he who will have ruined his Hereafter to gain the world. }

(*Mishkat. Mazahir-ul-Haq.*)

Hypocrisy is to disclose virtue and conceal evil. Hypocrisy is of two kinds: in belief and in deeds. The hypocrisy of the first kind will abide in Hell for ever and the second kind are worst criminals Imam Ibn Jurayj رحمۃ اللہ علیہ has said, "A hypocrite's word is against his deed, his unseen is against his seen, his coming is against his going, his presence is against his absence. } (*TafseerIbn Katheer.*)

وَاِذَا قِيْلَ لَهُمْ لَاتُفْسِدُوْا فِي الْاَرْضِ، قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ○ اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ○

{ And when it is said to them, "Do not do corruption on the earth," they say, "We are only peacemakers." Beware! Surely they are the corrupters, but they perceive it not. }

(al-Baqarah, 2:11-12)

Their corruption was disbelief and disobedience to Allah. Which they did themselves and enjoined upon others The reformation of earth and heaven lies in obedience to Allah. Mujahid رحمۃ اللہ علیہ said that when they are stopped from disobedience of Allah, they say that they are guided and righteous. (*Tafseer Ibn Katheer.*)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○

{ And confound not the truth with falsehood, nor conceal the truth while you know it. } (al-Baqarah, 2:42)

The Jews are asked to desist from this evil habit. They disclosed falsehood but concealed the Truth, or they mixed it up. They are told to be well-wishers of Allah's slaves. (*Tafseer Ibn Katheer.*)

Many greedy, fake *peers* and *Mawlvis* in India follow in the footsteps of those Jews. They go astray and lead other people astray too, and appropriate their many too. Imam Ibn Jarir رحمۃ اللہ علیہ said "Every tempting one and misleading one is called the devil, they may be from the *jinn* or from mankind." (*Tafseer Ibn Katheer.*)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ

{ O you who believe! Surely many of the rabbis and monks devour the wealth of the people in falsehood and bar (them) from Allah's way. }
(at-Tawbah, 9:39)

The verse aims at cautioning the people from wicked religious scholars and misled *Sufis* and ascetics. Sufyan رحمة الله عليه said, "Only those of *ulama* go astray who have some resemblance to Judaism. And only those of our sufis and ascetics go astray who resemble the christians."

(*Tafseer Ibn Katheer.*)

***HADITH*:** { Sayyidina Abu Saeed رضی الله عنه reported that the Prophet ﷺ said, "You will surely follow the practices of the people before you,span by span and cubit by cubit to the extent that if they had entered hole of a mastigure (Same lizard) you too would go into it." They asked him, "O Messenger of Allah! Is it the Jews and christians (you mean by people before us)? He said, "Who else (if not they)?" }

(*Bukhari. Mishkat. Mazahir-ul-Haq.*)

In pre-Islamic days, the Jew scholars enjoyed a high position. They received their gifts and tributes without asking, and their greed for these things prevented them from accepting Islam. They thus ruined their Here after and faced disgrace, the wrath of Allah falling on them. They prevented the ignorant people from accepting Truth but boasted that they preached Truth. On the Day of Resurrection, they will have no one to help them.
(*Tafseer Ibn Katheer.*)

How sad that most of the *peers* and *mawlvis* in India, today, are no different from them. They gossip with the illiterate and devour the wealth of people.

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

{ O you who believe! Devour not your possessions among yourselves by false means. }
(an-Nisa, 4:29)

Allah disallows His believing slaves from devouring each other's wealth by false means. Those who do not give charity, do not show patience and gratitude, amass wealth and earn through unfair means and take away other's property wrongly, are enemies of Allah.

(*Tafseer Ibn Katheer.*)

Their greed knows no bound and they hope to repent later but everytime they get a chance they commit a new sin. They call themselves heirs of the Prophet ﷺ !
(*Tafseer Ibn Katheer.*)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝

{ O Mankind! Eat of that which is lawful (and) wholesome in the earth, and follow not the footsteps of Satan. Surely he is an open enemy to you. } (al-Baqarah, 2:168)

Sayyidina Sad ibn Abu Waqqas رضی الله عنه requested the Prophet ﷺ to pray for him that Allah may accept all his supplications. He said, "O Sad! Eat the wholessome and lawful morsels, Allah will accept your prayer. By Him who has the life of Muhammad ﷺ in His Hand! The unlawful moresel that man puts in his mouth causes his worship of forty days to go unapproved. The flesh that is nurtured on the unlawful will go to Hell." Sayyidina Ibn Abbas رضی الله عنه gave a verdict: The devil is your sworn enemy. He prompts you to do evil deeds, worse than that, adultery and, worse than that, associating with Allah that which you do not know. Every disbeliever and innovator who enjions evil does that.

(*Tafseer Ibn Katheer.*)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ۝

{ O you who believe! Eat of the wholesome things wherewith we have provided you, and give thanks to Allah, if alone He it is whom you worship. } (al-Baqarah, 2:172)

HADITH:{ Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: May the slaves of dirham and dinar and silk and woollen clothes perish! If they are given something, they are happy. But, if they are not given anything then they are unhappy. } (*Bukhari.*)

HADITH:{ Sayyidina Ibn Abbas رضی الله عنه reported having heard the Prophet ﷺ say: If the son of Aadam is given two deserts full of wealth, he will crave for a third. Only dust can fill the belly of the children of Aadam. He who bows before Allah, Allah too is Merciful to him.} (*Bukhari.*)

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ۝

{ Those who love the life of the present world more than the Hereafter and bar (others) from the path of Allah, and seek to make it crooked - those are in far error. } (Ibrahim, 14:3)

These people work hard for the objectives of this life but ignore the Hereafter. They try to make the straight and simple path crooked but they will not succeed, but how can they, hope to improve? (*Tafseer Ibn katheer.*)

The scholar of Islam who goes astray will resemble the Jews. They will love luxury and riches, and will not hesitate to amend religious injunctions to the needs of Men. They will change *Shariah* and conceal truth. As for an ascetic who goes astray, he will resembles christian. (*Fatawa Alamgiri.*)

لَوْلَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ط لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ○

{ Why not the scholars and jurists forbid them from their uttering of sin and from their devouring of the unlawful? Evil indeed is what they have been working. } (al-Maidah, 5:63)

Those people were deeply involved in sin, the unlawful and falsehood whereby they devoured people's wealth. Their scholars and Mentors did not stop them and were themselves as involved.

Ibn Abbas رضی اللہ عنہ said that there was no other verse in the Quran which reprimands the *Ulama*, Mentors and ascetics as strongly (as the above). Dahak رحمۃ اللہ علیہ has also said something to the same effect. Sayyidina Ali رضی اللہ عنہ said in a sermon - after praising Allah: O People! Those who preceded you perished because they did evil deeds but their scholars and men of Allah did not say anything. When this habit became strong in them, Allah punished them in differnet ways. Hence, you must enjoin the virtuous and forbid evil lest you too are punished in the same way as those before you. And, believe it, enjoining good and forbiding evil cannot lessen your provision nor hasten death. (*Tafseer Ibn Katheer.*)

In India ignorance continues to such a level that *peers* son becomes a *peer* though he may not be qualified and *imams* are appointed without examining them. They are then succeeded by their sons.

The son born to a *peer* is regarded as a *peer* no matter how much he is on the wrong path. And a *mawlvi's* son is a *Mawlvi* in the same way.

They may not know the basic issues of purification but that is immaterial for those tied to custom.

Some of these *Mawlvis* are not united and loving with their family members. How can they be expected to guide others?

Suppose there is a highranking police official. If his son takes up medicine and becomes a surgeon, will we call him a policeman, or a doctor? Thus, how can an unqualified man become a *peer* or *mawlvi*?

The fact is that these fake *peers* and *Mawlvis* take full advantage of the ignorant. They do not let them learn anything and do not permit them to listen to the sermons of the True scholars, for, if they are guided them who will fill the coffers of these greedy men? And how will these Men carry on?

The Prophet ﷺ would visit every tribe and exhort them to worship One God. He would say that he was sent to them as a Messenger and they must not associate with Allah. He would urge them to believe him and help him so that he may carry on tableegh unhampered. But, his uncle Abu Lahab followed him everywhere and told the tribes, "This man drives you away from laat and Uzza, and from Banu Maalik ibn Qais, your allies. He pulls you towards the wrong path that he has brought." *(Tafseer Ibn Katheer.)*

This malady is found in some areas of India. Those who describe themselves as *peers* are respected as leaders and the so-called *mawlvis* are regarded as their henchmen. They join together to mislead the masses, take undue advantage from them and cause dissension among them. At the same time, they themselves mint money. They legalize custom on the plea that it was practiced by their fore fathers, so it must be correct. In this way, they prevent people from receiving guidance, "O Allah! Guide our Muslims away from the fake *peers* and *mawlvis* and onto the right path: *Aameen!*

HADITH:{ Sayyidina Saeed رضی الله عنه reported that he heard the Prophet ﷺ say: If anyone sees an evil, he must change it with his hands (which is to stop it). If he cannot do it, he must change it with his tongue (which is to stop it with it). If he cannot do even that then he must consider it evil in heart, and this is the weakest degree of Faith. }

(abridged. Tirmizi. Muslim.)

To regard an evil as such in one's heart (without taking action) is the lightest form of Faith. If anyone does not even do that then he lacks faith.

If this is so then where do they stand who do evil and command evil?

HADITH: { Sayyidina Huzayfah ibn Yaman رضی اللہ عنہ reported that the Prophet ﷺ said: By Him who has my soul in His Hand, if you enjoin virtue and forbid evil then that is good otherwise Allah will soon send His punishment on you. You will then pray to Allah but your supplication will not be accepted. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "When faithfulness is lost know that the Last Hour is closing up." Someone asked, "How would it be lost? He said, "When unworthy people will be regarded as reliable in matter of Islam, know that the Last Hour is approaching." } (*Bukhari.*)

Consequences of following the Misled

گمراہوں کی تقلید کا انجام

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ط وَمَاهُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ط اِنَّهُمْ لَكٰذِبُوْنَ o وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ز

{ And those who disbelieve say to those who believe, "Follow our way (of religion), and we will certainly bear your sins." But they cannot bear any thing of their sins. Surely they are liars. And they will certainly bear their own burdens and other burdens along with their burdens. } (al-Ankabut, 29:12-13)

The Quran disbelievers used to seggest to the Muslims that if there was sin in following them, they would bear their sin. (*Tafseer Ibn Katheer.*)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ط وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ط

{ And no burdened soul can bear another's burden, and if one heavy-laden calls (for help) for his load, nothing of it shall be carried even though he (whom he calls) be near of kin. }
(Fatir, 35:18)

If anyone looks out for another to carry his load, no one would respond though he be a near relative - even a father, mother or son.

(*Tafseer Ibn Katheer.*)

لِيَحْمِلُوٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ، وَمِنْ اَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ عِلْمٍ ، اَلَاسَآءَ مَايَزِرُوْنَ ○

{ In consequence, they will bear their burden in full on the Day of Resurrection, and some of the burdens of those whom they lead astray without knowledge. Ah! Vile is that what they shall bear. } (an-Nahl, 16:25)

Allah has granted them latitude that they may carry some burden of those whom they mislead. (*Tafseer Ibn Katheer.*)

HADITH:{ Sayyidina Jarir Ibn Abdullah رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone initiates a new good habit which was followed then he has his own reward too, and the reward of those who follow him on this way without their reward being reduced in any way. And if anyone introduces a new bad habit which is followed them he has the sin of his deed as well as the sin of those who follow it without their sin being reduced. } (*Tirmizi. Mishkat. Mazahir-ul-Haq.*)

يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْكَرِهَ الْكٰفِرُوْنَ ○

{ They desire to extinguish the light of Allah with their mouths, but Allah will perfect His Light, even though the disbelievers may abhor (it). } (as-Saff, 61:8)

The disbelievers wish to reject Truth with falsehood. They are like one who tries to blow out sun's light. Just as it it not possible to extinguish sun's light, so too it is not possible to reject Allah's religion with the wishing of the disbelievers. Allah will perfect His religion even if they do not like it. (*Tafseer Ibn Katheer.*)

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِى النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ○

{ On the day when their faces are turned about in the Fire, they will say, "Oh, would that we had obeyed Allah and had

obeyed the Messenger. } (al-Ahzab, 33:66)

At the edge of Hell when flashes of Fire will incinerate flesh on their faces, they will repent and lament. If only they had obeyed Allah and His Messenger. Let us see who was it that they listened to.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا o رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا o

{ They will say, "Our Lord, we only obeyed our leaders and our great man, so they misled us from the way. Our Lord! Given them double chastisement, and curse them with a great curse!" }
(al-Ahzab, 33:67-68)

Whether Allah doubles their punishment or curses them, the ones who followed have missed their bus and it is no use of their repenting. So, before that happens, let them repent now and reform.

يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ o قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ o وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا

{ Those who were abased will say to those who showed arrogance, "Had it not been for you, we would have been believers." And those who showed arrogance will say to those who were abased, "Was it we who prevented you from the guidance after it had come to you? Nay, you were guilty (yourselves)" And those who were abased will say to those who showed arrogance, "Nay, (it was your) devising night and day when you were commanding us to disbelieve in Allah and to set up rivals to Him." } (Saba, 34:31-33)

The followers and the followed will argue at the edge of Hell, the former accusing the latter of misleading them and the latter asking them why they chose to follow them when they were also invited by the true guiding ones and why they ran away from Allah's guidance and opied to follow their base desires. The followers would respond that they pestered

them day and night to not forsake their ancestors' religion. The charges and counter-charges will continue and both sides would repent. Their hands would be tied to their neck and each would be dealt with according to his deeds. The Prophet ﷺ said: When they would be driven to Hell, just one flash from Hell-Fire would reduce their flesh to cinders at their feet (*Tafseer Ibn Katheer.*)

وَإِذْ يَتَحَآجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ٥ قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا إِنَّا كُلٌّ فِيْهَآ ، إِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ٥

{ And when they contend one with the other in the Fire, and the abased will say to those who showed arrogance, "Surely we were your followers, will you then avert from us a portion of the Fire?" Those who showed arrogance will say. "Surely we are all in it. Surely Allah has judged between the servants." }

(Ghafir, 40:47-48)

The followers will argue, "We obeyed you in the world. Now, do help us here. Take some of our punishment on yourselves." They will point out that they already had their share of punishment and could not bear their burden. (*Tafseer Ibn Katheer.*)

Innovation بدعت

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ،

{ This day have I perfected your religion for you and completed My blessing on you, have approved at-Islam as a *din* (code of life) for you. } (al-Maidah, 5:3)

Allah recounts His great and best blessing - perfection of religion in all aspects and in every way. There is no need now for any other religion. And there is no need for another Prophet. Allah has made you Prophet the *Khatam-an-Nabiyeen* ﷺ (seal of the Prophets). He is sent to all men and *jinn*. He has declared what is lawful and unlawful and has defined religion. And perfection of religion is perfection of blessing, and Allah is

pleased with Islam as religion. Hence, you too must be pleased with it. Allah sent His Messenger ﷺ with this religion and revealed His Book to him.

(*Tafseer Ibn Katheer.*)

Ibn Abbas رضی اللہ عنہ said that Allah perfected Islam for you. It is now not in need of any addition to the end of time. Allah is pleased with it and will never be displeased.

(*Tafseer Ibn Katheer.*)

{ Ibn Abu Hatim has transmitted that there was man who was very religious. After a period of time, the devil tempted him, saying, "You are doing what your predecessors had done. So, what is your achievement? As a result the masses do not hold you in esteem or know you well. You must bring up something new and spread it. Then see how well known you are." So, he did as suggested. His ideas spread among people and he was followed for a period of time. He regretted that and went away from that people and devoted himself to Allah's worship in solitude. However, he received a Message from Allah, "If it was only your fault then I would have forgiven you, but you have misled the common men, and some have also died on that path. How can their burden be removed from your shoulders? I will not accept your repentance." } (*Tafseer Ibn Katheer.*)

HADITH:{ Sayyidah Ayshah رضی اللہ عنہا reported that the Prophet ﷺ said: If anyone introduces a new thing in this affair (religion) which is not found in it then he is accursed. } (*Muslim. Mishkat. Mazahir-ul-Haq.*)

HADITH:{ The Prophet ﷺ said: If anyone does something new (*bidah*) here, or accomodates one who does a new thing then on him is the curse of Allah, the angels and all the people. Neither will his optional worship be accepted nor the *fard* (obligatory). } (*abridged. Bukhari.*)

Bidah has become a practice in India. What is worse is that considered outside the folds of Islam. Those people who follow them are unwilling to part with them and they think that it would be like parting with Islam. The fault lies with the fake *peers* and *Mawlvis* who lack knowledge and if any has some then he is a prisoner of his ego. They issue edicts that please their ignorant followers. The Masses ape each other in following the fake men. If anyone dissents - as I had done - then he is cast out of the community - but, my Allah saved me from their clutches. It is worth observing that no one pressurises anyone to observe *fard*, ***wajib*** or *Sunnah*, but if any neglect ***bidah*** then there is much dispute the community for that.

HADITH:{ Sayyidina Huzayfah رضی اللہ عنہ reported that the Prophet ﷺ said: Allah does not accept the *Salah*, fasting, *Zakah*, *Hajj*, *Umrah*,

jihad, sadaqah, fidyah of an innovator. Rather, this man goes out of Islam as hair is removed from the dough. *(Ibn Majah.)*

"There will be in my *Ummah* many people in whom *bidah* of belief and deeds will circulate in the same way as every vein and joint is affected of one suffering from hydrophobia." *(Mazahir-ul-Haq.)*

A mad dog runs away from water let alone drink it. In the same way, one who is infested with *bidah* runs away from Quran and *Sunnah* let alone conduct himself according to their dictates. The mad dog dies of thirst amidst water, the innovator dies without repenting in the labyrinth of straying.

Bidah, or innovation in religion,is to include those things in religion which are not known in *Shariah*. It is a grave sin for, one who does it competes with Allah who has sent *Shariah* it with addition of deduction.

If anyone introduces into *Shariah* a thing that was not in it then he thinks that *Shariah* was incomplete or imperfect. He draws his own *Shariah*, acts on it and causes others to act on it. He thus stands against Allah. On the face of it, he imagines himself to be obedient and a loving follower of the Prophet ﷺ, but in fact, he is astray and the Prophet ﷺ has cursed him.

A man who commits a sin might repent someday. A Muslim who does not offer *Salah* or who drinks wine may repent one day,because he knows that he is doing a wrong thing. But an innovator will not repent as long as he considers *bidah* an act of worship, nearness to Allah and respect for the Prophet ﷺ or the *awliya* رحمۃ اللہ علیہ. He does not regard himself a sinner and will not, therefore, repent. Except what Allah wills!

When such people are told of the true words of the Prophet ﷺ, they reject them because the words contradict their conduct of *bidah*.

Every Muslim must examine the Quran, Hadith or the lives of the of the Companions رضی اللہ عنہم . If he finds evidence there he must pursue otherwise give up what he does.

If we will not do what the Prophet ﷺ and the Companions رضی اللہ عنہم have not done then Allah will not question us about that on the Day of Resurrection. But, if we do that although they had not done it and Allah asks us *why we did it* then it will be difficult to give an answer.

If the Prophet ﷺ did not do something and did not even enjoin it and his Companions رضی اللہ عنہم also did not do it then to do find fault

with them. It is to say - God forbid - they did not understand but the doer does.

Those things which will not be taken to account on the Day of Resurrection may be avoided. Only what will be asked may be done. May Allah guide Muslim Men and women away from *bidah*. *Aameen!*

Imam Ghazali رحمة الله عليه said, "If anything is not known to be practiced by the Companions رضی الله عنهم then even a constant custom over a long period should not deceive you but you should strongly adhere to the practice of the predecessors. May Allah help you." *(Fatawa Alamgiri.)*

What is *bidah*? Many people do not understand it. The devil tells them that translation of the Quran, the books of Hadith and of the jurists, and arrangements in the Madrasah and mosque for worshippers are all *bidah* because these things were not found in the Prophet's ﷺ times. The answer is that these things are arrangement for religion, not deeds. Deeds and arrangement are two different things. If a new deed is introduced then that is *bidah*, and it must not be done. But people say, "What is wrong? It is a good thing after all and where is it disallowed?

Let us answer it by, the example of the *Kalimah tayyibah* (لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ . It is a very good thing which every Muslim loves. It is the basis of religion and the key to Paradise. However, the last words of the *azan* and abruptly at لَآ اِلٰهَ اِلَّا اللّٰهُ . If anyone completes the expression with مُحَمَّدٌ رَّسُوْلُ اللّٰهِ then is there any harm? Is it sinful? Why then no *Muazzin* joins it? There is also great merit in the *Kalimah tayyibah,* but the fact is that it is a deed and we cannot add anything to a deed.

There is no dispute in religion. Dispute lies in custom, Religion is one for all Muslim the world over but custom and *bidah* will vary place to place. Religion cannot change until the Last Day. For example, circumcision is a *Sunnah* for all Muslim everywhere and there are two opinions about it. The same applies to *nikah* (Marriage) which is also a *Sunnah.* Similarly no where does the *Fajr Salah* consist of three *raka-at* instead of two; and Friday prayer is also made up of two *raka-at* the world over; *Eed Salah* also consists of two *raka-at*. In the *Fajr Salah*, the Quran is recited in an audible voice, as also in the Friday, *Eed, Maghrib* and *isha Salah*. Also in the *taraweeh* and *witr* congregational *Salah*, the Quran is recited avdibly. But the Quran is not recited audibly in *zuhr* and *asr Salah*. No Muslim will tolerate if any innovator recites the Quran audibly in *zuhr* or *asr Salah*. The *Salah* of *Maghrib* is three *raka-at* everywhere in the world. However, there is difference of opinion in

arkaan (or parts) which we have discussed in the chapter *Sunnah* becomes void on the addition of a *raka-at* then how can our customs be acceptable.

The *taraweeh* is offered on seeing the moon for the month of *Ramadhan* and stopped on sighting the *Eed* moon. The fast is broken at the onset of *Maghrib* but if anyone prolongs it to *isha*, we will tell him that he contravenes *Shariah*, and he commits a sin. If he insists that he gets more reward for a fast longer by two hours and those stopping him are *wahabi* then his argument will not be valid on the Day of Resurrection. His belief is against the *Shariah* of Prophet Muhammad ﷺ and regarded as ignorance. Anyway, there is no different of opinion in religion. The disputes in India either pertain to customs not religion or they are *bidah*.

A man may in *bidah* and that soon becomes his habit which he imagines an act of worship. But, habit connot be worship which is always uniform while habit differs from place to place and time to time.

HADITH:{ The Prophet ﷺ taught Bara ibn Aazib رضی اللہ عنہ a Supplication. It had a word وَ نَبِيِّكَ (And your Prophet). Some days later Bara رضی اللہ عنہ made the same supplication in the presence of the Prophet ﷺ and instead of وَ نَبِيِّكَ he said وَرَسُولِكَ (and your Messenger). The Prophet ﷺ punched him on the chest and said, "Say وَنَبِيِّكَ." }

(abridged- Tirmizi: Bukhari.)

Observe that! The Prophet ﷺ disallowed him to say ورسولك although نبی (Prophet) is sent by Allah without a heavenly Book while رسول (Messenger) is one whom Allah has sent as a Prophet with a heavenly Book. The word رسول is superior than نبی , yet the Prophet ﷺ disallowed it because that was a deed and there cannot be on addition to a deed. "You made a little change today and tomorrow you or someone else may make more changes." Deeds must be done exactly as shown.

There is a limit to everything. We say about Allah that He is (*Mighty and Glorious*), سبحانه وتعالى عزوجل (*Glorified and Exalted*) but we do not say the same things for the Prophet ﷺ although he is next highest in rank. Abu Bakr رضی اللہ عنہ follow the Prophet ﷺ in rank but we do not say ﷺ after his name. We say Abu Bakr رضی اللہ عنہ.

Thus there is a limit to everything, But, because of our lack of knowledge, we go on entangling ourselves in ignorance. The edge of the abyss of ignorance. If we had knowledge, they would not have done that to us. Our lack of knowledge has encouraged the irreligious *peers* and

Mawlvis.

The Consequences of (Biased) Interpretation

تاویلوں کا انجام

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِى السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ٥ فَجَعَلْنٰهَا نَكَالاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ٥

{ And certainly you know those among you who transgressed the Sabbath, So we said ot them, "Be you apes, despised miserably!" So We made this as a warning to those of their time and to those who succeeded them, and as an exhortation to the God-Fearing. } (al-Baqarah, 2:65-66)

{ Sayyidina Ibn Abbas رضی اللہ عنہ said that they were asked to sanctify Friday but they chose Saturday, instead. So, they were disallowed to fish on that day and Allah put them to trial because, on that day, the fish surfaced in large numbers and played in water conspicuously while, on other days, fish were missing. For a period of time, those people were silent spectators and continued to observe the sanctity of Saturday. However, one of them caught the fish on Saturday in his net and tied the net to some on the share and took the fish on the next day, Sunday, cooked it and ate it. Other people who got the smell asked him and he said that he had caught them that very day. But soon his secret was known to everyone and they all imitated him. Then some people dug trenches along the sea, When fish came into it with water, they closed the outlet so that the fish were trapped. Those few who were pious and true Muslims stopped them from this doing but they insisted that they did not fish on Saturday, but fished on Sunday. Apart from the fishing men and those who disuaded them from it, there were those who compromised with the times and did not side with anyone. They said to the pious people, "Why do you bother about them. God will punish them. You have done your duty." The pious seekers of Truth would say, "We will be absolved of our duty to Allah, for one. Besides, they might after all, pay heed to our admonition and safe from punishment." Finally, the pious people separated themselves from them and built a separate enclosure in which they confined themselves with a gate for their passage. One

morning when they wake up and the day had advanced enough, they were surprised not to hear from the people who had not even opened the gate for them. When it was too late they climbed up the wall and were taken aback with what they saw. All those people had turned into apes. Their houses were shut as they had been at night and they were inside in the shape of apes with their tails but they could be recognised as so-and-so and so-and-so. Not only the fishermen but also those who did not forbid them became apes. Only those who stopped them were safe. } This was what Ibn Abbas رضی اللہ عنہ said. (The apes lived for three days and died. The apes that we see are a separate creation who lived even before that.) This is a lesson for all people including the *Ummah* of Prophet Muhammad ﷺ that they may not play with lawful and unlawful things The Prophet ﷺ said, "Do not do what the Jews did. Do not change the lawful into unlawful by pretext." *(Tafseer Ibn Katheer.)*

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: You will find the two-faced ones as the worst of people on the Day of Resurrection. (They are) the hypocrites. Who will speak the language of the poeple they go to. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH:{ Sayyidina Ammar رضی اللہ عنہ reported that the Prophet ﷺ said: He who has two tongues in this world (saying something to someone else) will have two tongues of fire (in his mouth) on the Day of Resurrection. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH:{ Sayyidina Jabir ibn Abdullah رضی اللہ عنہ said that he heard the Prophet ﷺ say: Allah curse the Jews. When Allah forbade them to eat the fat of the animals, they melted it (and said it was no more fat but oil and became lawful). They sold it and took its price. } *(Bukhari.)*

In India, Muslims too have begun to invent such excuse and fake interpretations. May Allah protect us from this. *Aameen!*

Avoid the Doubtful شک والی باتوں سے بچو

HADITH:{ Sayyidina Numan ibn Bashir رضی اللہ عنہ reported that the Prophet ﷺ said: The lawful is known and the unlawful is known and between them are things doubtful. Hence, if anyone avoids what he thinks to be sinful then definitely he will give up that which is clearly sinful. But if anyone boldly observes it then he will soon involve himself in what is clearly sinful. And, disobedience is the grazing field of Allah

and the animal that grazes round it will soon enter the grazing field. }
(*Bukhari. Tirmizi.*)

HADITH:{ Sayyidina Hasan رضی اللہ عنہ said that he learnt from the Prophet ﷺ : Avoid that which puts you in doubt and adopt that which is not doubtful because truth is peaceful and lie is doubtful. } (*Tirmizi.*)

HADITH:{ Sayyidina Atiyah Sadi رضی اللہ عنہ reported that the Prophet ﷺ : A men is not worth being counted among the God-fearing until he shuns the permitted and unharmful also for fear of the harmful things. }
(*Tirmizi.*)

HADITH:{ Three people will be the first to enter Paradise in my presence. One of these three (is the who) will have kept away from the unlawful and the doubtful. } (*abridged. Tirmizi.*)

If there is a difference of opinion after argument whether a thing is *wajib* or *bidah* then caution demands that is disagreement on whether it is *Suunah* or *bidah* then it must be avoided. (*Ayn al-Hidayah.*)

If there is doubt that something may be *wajib* or *bidah* then it must be observed as a cautionary measure. But if there is doubt on whether it is *Sunnah* or *bidah* then it must be given up. (*Fatawa Alamgiri.*)

Bidah and the doubtful are like *makrooh tahrimi* (which means that it is *unlawful* to act on a *bidah* and the doubtful).
(*Ghayat ul Awtar. Dur Mukhtar.*)

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ ۝ وَبُرِّزَتِ الْجَحِيْمُ لِلْغٰوِيْنَ ۝

{ And the Garden will be brought nigh to the God-Fearing, and the Hell-fire made apparent for the perverse. }
(ash-Shuara, 26:90-91)

Taziyah (Representation of Shrines)

تعزیہ

اِنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝

{ Surely we have revealed to you (O Prophet) the Book for

mankind with truth. Then whosoever is guided, it is for his own sake, and whosoever goes astray, he strays to his own loss; you are not a guardian over them. } (az-Zumar, 39:41)

{ Allah tells the Prophet ﷺ that his responsibility is to convey the injunctions od *Shariah* while He (Allah) is the one who will take account. (*Tafseer Ibn Katheer.*)

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ○

{ And the associators say: "Had Allah willed, we would not have worshipped, besides Him anything, (neither) we nor our fathers' nor would we have made anything unlawful except as (decreed) by Him." Thus did those before them. Naught is then on the Messengers except the conveyance of the manifest message. } (an-Nahl, 16:35)

The associators are told that Allah does not like their deeds and has made this known to them through His Messenger ﷺ. The Messengers have done their duty and propagated Allah's Messenger to every people in every city, Saying. Allah is one and they should worship none besides Him. He sent Sayyidina Nuh عليه السلام when first signs of polytheism appeared and the last of the Messengers was the seal of the Prophets, Muhammad ﷺ, Mercy to the worlds, whose mission extends over all *jinn* and mankind and will continue till the Last Day. (*Tafseer Ibn Katheer*)

In India, today, those who make the *taziyah* say the same thing. If it was disliked by Allah, He would have destroyed them and they would not have been able to make it. They talk nonsense. If it was approved by Allah then the family and descendants of the Prophet ﷺ would have been the first to make it, and the *ulama* would have followed suit. But the true Sayyid and descendants of the Prophet ﷺ do not even consider watching the *taziyah* lawful, and the True *ulama have* issued edicts against making *taziyah*. Unfortunately, the ignorant of India listen to none but stick to their guns and say, "If Allah had not liked it then why would it be made?"

They must just think that idol worship is practiced all over the world but idol worshippers are not (yet) punished. Does it follow that Allah

does not dislike it?

وَلَوْ يُؤَاخِذُ اللهُ النَّاسَ بِمَا كَسَبُوْا مَاتَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ
وَّلٰكِنْ يُّؤَخِّرُهُمْ إِلٰى أَجَلٍ مُّسَمًّى ، فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللهَ كَانَ
بِعِبَادِهٖ بَصِيْرًا ٥

{ And if Allah were to take mankind to task for what they earn, He would not leave a living creature on its (earth's) back, but He respites them to an appointed term; so when their term comes, then surely Allah is ever, seer of His servants. } (Fatir, 35:45)

It does not happen that Allah punishes man the moment he commits a sin. If that were so, hardly a man would have survived on earth. It is very merciful of Allah that He allows respite to His slaves that they may mend their ways.

وَإِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ أَنْزَلَ اللهُ قَالُوْا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ،
أَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْئًا وَّلَا يَهْتَدُوْنَ ٥

{ And when it is said to them, "Follow that which Allah has revealed," they say, "Nay, we follow that (way) whereon we found our fathers." What! Even though their fathers understood not anything, nor were rightly guided? } (al-Baqarah, 2:170)

The disbelievers and polytheists refuse to follow the Book of Allah and the *sunnah* of His Prophet ﷺ. They insist that they would do what their forefathers did. (*Tafseer Ibn Katheer.*)

وَإِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ،
يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ، قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِّنْ
ذٰلِكُمْ ، اَلنَّارُ ، وَعَدَهَا اللهُ الَّذِيْنَ كَفَرُوْا ، وَبِئْسَ الْمَصِيْرُ ٥

{ And when Our clear *ayat* are recited to them, you (O Prophet) notice repugnance on the faces of those who disbelieve; they wellnigh rush upon those who recite to them our *ayat*. Say, "Shall I inform you of something worse than that the Fire? Allah has promised it to those who disbelieve. And it is an evil destination. } (al-Hajj, 22:72)

Allah mentions the unbelief of those who worship others besides

Allah without knowing the truth. They have no evidence to support their conduct other than devilish aping of their ancestors. They have no helpers to save them from Allah's punishment. They cannot tolerate anyone who is involved in *tableegh*, and if they could, they would use their hands on them. But, the punishment that they will receive is worse than what they hope to give to the preachers. Hell is where there is no respite.

(*Tafseer Ibn Katheer.*)

The Indian Muslims also argue why their ancestors made *taziyah* if it is disallowed to made them. It does not behove them to advance this argument. If their ancestors were simple, unknowing people who did it under the impression of being virtuous, they, at least, are not unknowing and should not stray. There is a reason why *taziyah* are not stopped. Let us see it.

It is often the greedy *peers* and *Mawlvis* and *sufis*. If the ignorant customs were put to an end, these people would lose their source of livelihood. So, they put in all effort to lure simple Muslims to do these things and ask, "Were not our ancestors Muslims? Were they foolish? Ware they that not on Islam? These people (the truth seekers) invent ideas to stop ancient customs. Do not listen to them. They are *wahabi*." How they accuse the seekers of truth to save their own livelihood! May Allah cause the Muslims to see through their cunning and give up evil customs! He will help the truth seekers, surely!

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ٥

{ And Allah loves the good-doers. } (Aal Imran, 3:148)

Can these who do it prove through a verse of the Quran, a Hadith or a reliable book of Hanafi school of thought that making *taziyah* is a good deed? And, is associating with it in any way a good deed? Is the free mingling of men and women, wailing, beating drums, making loud noise, reciting eulogies, etc, a good deed? If none of them is a good deed, and Islam forbids all of them then why do they persist in straying? How foolish they are!

أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ص فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ٥

{ Those are they who have purchased error in exchange for guidance, so their bargain has not profited them, nor are they

rightly guided. }

(al-Baqarah, 2:16)

Ibn Abbas رضی اللہ عنہ , Ibn Masood رضی اللہ عنہ , and some other Companions رضی اللہ عنہ have reported that these ignorant people accepted disbelief instead of faith. Mujahid رحمۃ اللہ علیہ said that they believed then reverted to disbelief. Qatadah رحمۃ اللہ علیہ said that they preferred straying over guidance. It means that the hypocrites strayed away from guidance into misguidance. Their hearts are sealed. They came out of the pure garden of *Sunnah* into the wilderness of ***bidah.***

(*Tafseer Ibn Katheer.*)

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا

{ And forsake those who take their religion for a mere play and an amusement and whom the life of this world has deluded. }

(al-Anam, 6:70)

These people have made religion a plaything. So admonish them through the Quran and warn them of Allah's punishment that they might not be runined because of their misdeeds. (*Tafseer Ibn Katheer.*)

When a person dies - an old man, a young man or a child - every living person in the neighbourhood assumes a gloomy look. No one's face displays happiness, no one dances or beats the drum and no one offers ***sherbet*** (sweet drink).

However, on the anniversary of Sayyidina Imam Hussayn's رضی اللہ عنہ Martyrdom they engage in frolic, beat the drum and offer ***sherbet***. No one's face wears a melancholy look.

Is it not shameful on our part to mourn a death in our family but to celebrate the martyrdom of Sayyidina Husayn رضی اللہ عنہ ? He is the chief of the young men of Paradise, the beloved grandson of the Prophet ﷺ and the darling son of Sayyidina Ali رضی اللہ عنہ and Sayyidah Fatimah رضی اللہ عنہا . These people do that and dare to say they love the Prophet ﷺ. They do what the people of Kufa did after they martyred Sayyidina Husayn رضی اللہ عنہ - danced and celebrated.

These foolish people parade horses and ***taziyah*** in the market passing from street to street and say that the arena belongs to Sayyidina Ali رضی اللہ عنہ . If that were so, it would never make such play. Can a father's arena indulge in frolic on his son's Martyedom? Never!

We must answer honestly: would Sayyidina Imam Husayn رضی اللہ عنہ approve of the behaviour of the people who take out a procession of

horses, *taziyah* and dance and beat their chests, playing on the drums, men and woman together, throwing the *hijab* out? He would never approve of it but try to dissuade us.

The people who arrange these things include those who do it as part of their business, those who hope to gain leadership, those who which to enjoy and those who take it as part of religion, but they cannot consign rewards to Sayyidina Imam Husayn's رضی الله عنه by keeping a fast or by offering two *rakaat salah*. Their claim to love is false and they do not fear Allah's punishment.

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا

{ O you who believe! Take not for (your) friends those who take your religion in mockery and as a sport..} (al-Maidah, 5:57)

Will you make friends with those who ridicule your pure religion ? (*Tafseer Ibn Katheer.*)

Besides (the second thing) there is often wailing with *taziyah* and professional wailing woman. So, let us see the warning in Hadith to this section of people.

HADITH: { Sayyidina Abu Maalik al-Ashari رضی الله عنه reported that the Prophet ﷺ said: There are four peculiarities of the Days of Ignorance that my people will not give up. (They are:)

(1) Pride on high rank.
(2) Reviling other people's genealogies.
(3) Seeking rain by the stars.
(4) Wailing. And, if the woman who wails does not repent before she dies then she will be made to stand on the Day of Resurrection with a shirt of pitch and mange (that is, she will have itching on her body). }

(*Mishkat. Muslim. Tirmizi. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abu Umamah Bahili رضی الله عنه reported that the Prophet ﷺ cursed the woman who tears her shirt, scratches her face and calls ruin and destruction (wails loudly) } (*Ibn Majah.*)

HADITH: { Sayyidina Abu Saeed al-Khudri رضی الله عنه reported that the Prophet ﷺ has cursed the wailing woman and she who listens to the wailing. } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abdullah ibn Masood رضی الله عنه reported that the Prophet ﷺ said: He is not one of us who slaps his cheeks (in grief) and tears down his shirt collar and does things of pre-Islamic times (like

wailing etc). } (*Mishkat. Muslim. Tirmizi. Ibn Majah.*)

The Prophet ﷺ said, If anyone calls out the call of the Days of Ignorance then he is the rubbish of Hell." The people asked, "O Messenger of Allah! If he observes fasting and *salah*, then ?" He said, "Even if he offers *salah* and keeps fast, and calls himself a Muslim."

(*Tafseer Ibn Katheer.*)

Then (the third thing) is wasteful expenditure. The Indian Muslims spend on *taziyah* and such things more than what they spend on any other thing. If they spent this money on *madrasah*, *schools*, rest houses, the poor, the needy, the orphans, the widows or the debtors and consigned the reward thereof to Imam Husayn رضی الله عنه, then that would have been much better.

There is no reward on spending money on *taziyah*. Rather, there is punishment for it. The money spent on it is wasteful expenditure and Allah calls one who spends wastefully a brother of the devil.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ○ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ؕ

{ And give the kinsman his due and the needy, and the wayfarer and squander not (in) squandering. Surely the squanderers are ever brethren of satans. } (al-Isra, 17:26-27)

Squandering and foolishness and disobedience make the squanderers brothers of the devil. The devil neglected gratitude and obedience to Allah and was disobedient to and an opponent of, Allah.

(*Tafseer Ibn Katheer.*)

Some of them make more horses, some more *taziyah* and some both. The *taziyah* is the replica of Imam Husayn's رضی الله عنه one he rode in the battle. But when he went to Kufa, he rode a camel, so they also make camels. Some people also make lions, I do not know why.

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ○

{ Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord. } (Aal Imran, 3:169)

It is transmitted by Musnad Ahmad that a martyr gets six blessings:

(1) With the first drop of his blood on the land, all his sins are forgiven.
(2) He is shown his abode in Paradise.
(3) He is married off to very beautiful, big eyed hour is (Maidens of Paradise).
(4) He is in peace and free from the extreme distress.
(5) He is adorned with jewellery of faith. *(Tafseer Ibn Katheer.)*

These ignorant people bury Imam Husayn رضی الله عنه every year and observe his third day, tenth, twentieth, fortieth, etc days. But, the *taziyah* is carried by the Harijuns or labourers, while if anyone of them dies they carry him on their own shoulders.

However, it is surprising that when they bury the *taziyah* they do not offer the *salah* of the funeral - though they observe every other custom after death. If they do not offer it because it is not proper then every other thing that they observe is also not proper. Our religion follows the Book, not custom. This thing is not found anywhere in the Quran or Hadith; then why do they not repent?

Sayyidina Abdul Qadir Jilani رحمة الله عليه said, "If you love someone or hate someone then do not make him your beloved or one despised on the prompting of your instinct but leave the decision to the Book of Allah and the *Sunnah* of the Prophet ﷺ. Thus if both these support your choice of beloved then remain firm in your love for him. But, if they both disagree then refrain from your love for him." *(Fuyood Yazdani.)*

Now, here are some *fatawa* (edicts) on *taziyah* and grief and mourning SAYYIDINA ABDUL QADIR JILANI said, "If we regard the day of Imam Husayn's رضی الله عنه martyrdom as a day of grief them Monday should be a day of greater grief because the Prophet ﷺ died on Monday and Abu Bakr رضی الله عنه also died on this day." *(Ghaniyat ut-Talibeen.)*

MUHADDITH ALLAMAH MUHAMMAD TAHIR رحمة الله عليه said, "The jurists have ruled after examination that the mourning that is observed each year for Sayyidina Imam Husayn رضی الله عنه is *Makrooh tahreemi* (which is bordering on the unlawful)." *(Majma al-Bihar.)*

MUHADDITH ALLAMAH IBN HAJAR MAKKI رحمة الله عليه said, "Beware, between ! Do not engage in the *bidah* of the Rafid (Shiah) on the day of Ashura like rendering *Marthiyah* (elegy), shouting, mourning. All these things are not for Muslims." *(Sawaiq. Muhariqah..)*

MUHADDITH SHAH ABDUL HAQ رحمة الله عليه said, "The

ahl-Sunnah must preserve themselves from the *bidah* like *Marthiyah*, Mourning, Wailing etc on the day of Ashura observed by the Rawafid (Shiahs). The reason is that these deeds are not deeds of Muslims."

(*Sharah Safar us.Sa-adaat*)

SHAH ABDUL AZIZ MUHADDITH DAHLAVI said, "It is polytheism to make *taziyah*, imaginary graves and to place offerings on them in Muharrum and to brighten *Mehendi* (henna) and to make offerings to it in Rabi uth Thani." (*Fatawa Aziziyah*)

It is strange that those who call themselves *sunni* and Hanafi do not repent but continue to immitate the astray in spite of strong evidence to the contrary.

It is stated in *Majmuah Fatawa* that the *taziyah* and whatever is done around it are all *bidah* and disallowed. One who does that is an innovator and a sinner.

It is stated in *Khutbah Hanafiyah Waz* that to make a *taziyah* is forbidden.

All the *ulama* of the Hanafi school of thought say that *taziyah* is not allowed, is wayward and unlawful. The *ulama* of Deoband and Barelvi are unanimous on this question. They all prohibit the making of *taziyah*, joining its procession or helping it. Let us now see the rulings of the Barelvi *ulama*.

MAWALANA AHMAD RAZA KHAN BARELVI said, "It is *bidah* to practice alam, *taziyah, ibreek, Mehendi*. *Bidah* does not raise the glory of Islam. It is sheer ignorance to believe that *taziyah* fulfils one's needs, and to make a vow for it is silly. And it is feminine ignorance to believe that not doing it is harmful. Muslims should refrain from such things."

(*Risala Muharrum wa Taziyah Dari.*)

"(To wear) black and green clothes in Muhurrum is a sign of grief. And grief is forbidden." (*Ahkam Shariat.*)

MAWLANA MUSTAFA BARELVI said, "It is *bidah* to make *taziyah*. it does not add to the grandeur or awe of Islam. Rather, it is throwing away wealth unnecessarily (and) there is a warning of severe punishment for that." (*Risala Muharrum wa Taziyah Dari.*)

MAWLANA MUHAMMAD IRFAN RIZWI BARELVI said, "To make *taziyah* and place on it flowers, garlands etc. are all disallowed and unlawful things." (*Irfan Hidayat.*)

MAWLANA HASHMAT ALI BARELVI said, "The way *taziyah* are observed is a collection of many sins of contravening Shariah! It is disallowed and is a very evil *bidah*. It is a means to Allah's punishment, the way of the Rawafid (Shias) and lack of knowledge - nothing of it is allowed. The Prophet ﷺ said: *Every bidah is straying off the path, and the place of every straying is Hell.* It is stated in another Hadith: *Every evil deed is a new created way, and every new created way is bidah, and every bidah is straying.* (*Mishkat.*)

Therefore, every maker of *taziayh*, its keeper, investor of money on it, simple helper, maker of offering on it, caller of *fatihah* -- are all sinners and worthy of severe punishment because all these things are means to punishment. Allah says: *Do not cooperate in sin and oppression.* It is upon the Muslims that they should save themselves from such dangerous *bidah* and evil work. They should avoid according to Hadith and keep away and not participate in it in any way." (*Majma Masail*)

MAWLANA AMJAD ALI BARELVI: "The men of *taziyah* make different kinds of *taziyah* and call them symbols of the shrine of Sayyidina Imam Husayn رضی الله عنه. It is a throne somewhere, gold lace elsewhere and banners are aloft. Drums are beaten and other instruments played and the *taziyah* are brought out with great pomp. Quarrels take place like the *jahiliyah* for position in the front. Tree branches are cut ...... offerings and gold and silver placed ..... shoes are taboo .... more than sin is .... umbrella is despised. Two imaginary graves are placed inside with a green covering on one and red on another, the green belonging to Sayyidina Hasan رضی الله عنه and the red to Sayyidina Imam Husayn رضی الله عنه. *Fatihah* is recited there over *sherbet* and *sweets*. Then the *taziyah* is taken to an imaginary karbala and buried there on the tenth .... like a funeral .. then the thrid, tenth .... fortieth days are observed .. every thing is wrong. The *Mehendi* (henna) of Qasim رضی الله عنه is brought as though he is being married.

... Someone is made a messenger with bells on his back representing the Messenger of the Imam who will take his epistle to Ibn Ziyad or Yazeed ... running like one ... A child is made a beggar with a mendicant's bowl hanging from his neck, going from house to house begging money. Someone represents a water carrier, a small waterskin on his back, as if he brings water from the Euphrates.

There is a waterskin somewhere with arrows as though Abbas, the flag-bearer, brings water from the Euphrates and Yazeed's men have pierced the waterskin arrows.

... They are all nonsense and sinful. Sayyidina Imam Husayn رضی اللہ عنہ can never be happy with that. He made great sacrifices to keep religion and *sunnah* alive but you have turned it into *bidah*. At some places, the *buraq* is also made and it is a funny contraption - part man, part animal. It is perhaps a beast for Sayyidina Ali رضی اللہ عنہ to ride. A horse, large graves are made. Men take the shape of apes, bears, etc capering about. Not merely Islam but even human civilisation cannot tolerate this behâviour. Islam does allow it under any circumstance. How sad that they claim to love the people of the Prophet's ﷺ house but behave in such irresponsible manner!

This care was a lesson for you. But you turned it into play. They also mourn and wail and beat their chest severely - so hard that there is wound on it. Sometimes they beat it with chains and knives causing it to bleed. Elegies are read, leading the procession ... false events are read in it mentioning disrespect to the members of the Prophet's ﷺ house, their impatience and wailing. Most of the elegies are composed by the Rawafid and some even include curses. But these *sunnis* read them thought lessly. All this is disallowed and is sinful." *(Bahar Shariat)*

To make *taziyah*, represent a messenger, make children mendicants, put garlands round them, have gatherings to read elegies, make offerings on *taziyah*, etc are all wrong things which the Rawafid and men of *taziyah* do. To make a vow for it is sheer ignorance. One must not make such a vow and if he has made it, be must not fulfil it. And worse than all these is the cock and chain of shaykh Saddad. *(Bahar Shariat)*

نہ مصطفےٰ کی محبت ہے تعزیہ بازی — نہ اہل بیت کی الفت ہے تعزیہ بازی
خلافِ شرع جو ایسے عاشق آئے ہو — نئی تمہاری عبادت ہے تعزیہ بازی
نماز و روزہ و حج و زکوٰۃ چھوڑ کے سب — سمجھتے ہیں کہ کفایت ہے تعزیہ باری
ڈرو خدا سے کرو توبہ ان گناہوں سے — یہ ساری نفس کی شامت ہے تعزیہ بازی
بہت سا قوم کو سمجھا چکے ہم اے اسرار
نہ چھوڑیں، ان کی جہالت ہے تعزیہ باری

Indulgence in *taziyah* is love neither with Mustafa nor with people of the house. The lover that you have come contravening *Shariáh*, the *taziyah* is a new form of your worship. Omiting *salah*, fasting, *hajj*, *zakah*, they suppose *taziyah* suffices them. Fear Allah and repent from this sin, for it is the mischief of personal ego. Much have you explained to the people, O Israr, they will not leave it - the *taziyah* is their ignorance. *(Khutbah Hanafiyah.)*

So, *taziyah* and horse-making are *bidah*. It is disbelief to make

supplication to it and to suppose that it answers supplication. It is polytheism to make offering to it and make a vow to it. It is idol worship to respect it. There is nothing rewarding in making it or the horse, capering around it, mourning, wailing and reading elegies. These things contravene Shariah and are deeply astray.

Consequence of Idol worship بت پرستی کا انجام

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَسْرِ بِعِبَادِيْٓ اِنَّكُمْ مُّتَّبَعُوْنَ ۝

{ And we revealed to Musa, "Travel by night with My servants - surely you will be followed." } (ash-Shura, 26:52)

Sayyidina Musa علیہ السلام was commanded by Allah to leave the place by night taking the Banu Israil with him. When the of Firawn found them missing in the morning, they reported that to Firawn He collected his army - a very large affair - and pursued the Bani Israil. There was a sea in their path and Allah inspired it to provide twelve paths to Musa علیہ السلام and his men when he strikes it with his staff, each of the twelve tribes taking one path. When they do over to the other side and Firawn steps on the path, it should wash out the paths and rejoin itself, drowning Firawn and his men. When Musa علیہ السلام came to the sea, he found its frothy waves striking the shore noisily and in his anxiety he forgot to strike it with his staff. The sea was restless that Prophet Musa علیہ السلام might strike it on some point and it may not notice it and thereby incur the wrath of Allah on itself. Soon Firawn's army approached the Banu Israil who became distressed and complained, "Musa! We are trapped! Now, do what Allah has instructed you to do Surely, neither does Allah lie nor do you. But, you had said that when we come to the sea it will give us twelve paths and we should cross over them."

It was then that he remembered to strike the sea with his staff. He did that. Meanwhile, the vanguard of Firawn army was almost upon the rearguard of the Banu Israil. The water dried up at twelve points and Sayyidina Musa علیہ السلام went over it with his people dauntlessly. Just as they were on the other side of it the troops of Firawn followed them along the dry paths and when all of them were on it, the sea obeyed Allah's command and joined again, drowning all of them together.

The Banu Israil saw this with their own eyes and said. "O Prophet of Allah! How do we know if Firawn has died or not?" He prayed to Allah.

and the sea threw Firawn's lifeless body on the shore. They were thus convinced that their enemy had died with his army.

وَجٰوَزْنَا بِبَنِیْٓ اِسْرَآءِیْلَ الْبَحْرَ فَاَتَوْا عَلٰی قَوْمٍ یَّعْکُفُوْنَ عَلٰٓی اَصْنَامٍ لَّهُمْ ۚ قَالُوْا یٰمُوْسَی اجْعَلْ لَّنَآ اِلٰهًا کَمَا لَهُمْ اٰلِهَةٌ ۚ قَالَ اِنَّکُمْ قَوْمٌ تَجْهَلُوْنَ ○

{ And we brought the children of Isra'il across the sea, and they came upon a people cleaving to idols they had. They said. "O Musa! Make for us a god, as they have their gods." He said, "Surely you are a people given to ignorance." } (al-A'raf, 7:138)

The verse is worth pondering over. Prophet Musa علیه السلام was with them. They had seen hundreds of Miracles, the passage in the sea being the latest in which they came over and Firawn drowned. In spite of that, just after getting through, they find a people worshipping idols and ask their Prophet to let them have a similar idol! Look at the devil's work. Although Prophet Musa علیه السلام is there, he puts into the hearts of the Banu Israil love for the idol. Sayyidina Musa علیه السلام was vexed and said, "You are very ignorant. You have seen so many signs, great events but have failed to learn a lesson." The Indian Muslims must also ponder over it. The Banu Israil wish for an idol in the presence of their Prophet. Will the devil not have tempted us in the more than fourteen hundred years since the death of the Prophet ﷺ ? Are we still on the path that he had shown us?

HADITH: { Sayyidina Abu Waqid Laythi رضی الله عنه reported that when the Prophet ﷺ went towards Hunayn, he passed a tree called Zaat Anwaat belonging to the polytheists who hung their weapons on it. The people asked him to let them have a Zaat Anwaat as the polytheists had one. The Prophet ﷺ said, "This demand is like the demand of the people of Musa علیه السلام when they said *'Make for us a god as they have god's.* By Him in whose Hand is my soul. You will certainly follow the practices of those who preceded you (Jews and Christians)." }

(*Tirmizi. Mishkat. Mazahir-ul-Haq.*)

There were ten thousand Men with the Prophet ﷺ when he went to Hunayn. They came across some people who had hung their weapons on a tree imagining that by doing that their weapons became more effective. So, they requested the Prophet ﷺ to let them also have a blessed tree but he reminded them that their's was a demand similar to one Prophet

Musa's عليه السلام people had made, adding, "You will do nothing less than what the Jews and Christians did."

Even though they were with the Prophet ﷺ , the devil put in their hearts love of idols. Then after fourteen hundred years, why will not the devil us to worship *taziyah* and graves?

Further away from there Sayyidina Musa عليه السلام halted at a place and, appointing Sayyidina Haroon عليه السلام his *khalifah,* he addressed his people, "Obey him till I return. I go to my Lord who has promised me thirty days." He went at the appointed place and fasted for thirty days and nights and thought of conversing with Allah. However, feeling a smell in his mouth because of fasting, he chewed a little grass. Allah asked - although He knows- "Why that?" He said, "O Lord, only that my mouth may smell good while I talk to you." Allah said, "Do you not know that I like the smell of the mouth of one fasting more than *musk* and *ambergris.* Now fast ten more days and then converse with Me." He kept the fasts.

His people were sad when he did not come after thirty days. Sayyidina Haroon عليه السلام spoke to them and addressed them, "When you left Egypt, you had monies loaned to the Egyptians while they also had placed trusts with you. We cannot return them these things but I do not like that you should retain them with you either. So, dig a trench and put into it whatever you have of their vessels and jewellery and put that on fire." So, that was done. There was among them a man named Samri who had been a worshipper of cows and calves; he was not one of the Banu Israil. He had joined them because he was a neighbour who was not one of Firawn's men. He had picked up a Landful of something from a particular sign. Sayyidina Haroon عليه السلام asked him to put that too into the trench. He said that it was the traces of the angel who had helped them go across the sea. "I will put it down on condition that you pray to Allah to make from it that which I wish."

The Prophet عليه السلام prayed and he put in the trench the contents of his hand saying. "I wish for a calf." By Allah's command the things in the trench turned into a calf which was hollow inside. It had no life but air could pass from a hole behind it and come out from its mouth making a sound as it came out. The Banu Israil asked him what it was and he said," This is actually your Lord but Musa عليه السلام forgot the path and looks for him else where." These words created many sects among the Banu Israil, one of them said that they could not decide on it till Musa عليه السلام returned. Another sect said that it was nonsense, only a devilish

effect. But one section did believe in it and in Samiri. (Some people always believe in the most nonsensical thing.)

Sayyidina Haroon عليه السلام got them together and told them that they were facing a trial and they should not succumb to it. "Your Lord is *ar Rahman*. Obey me." They asked why Prophet Musa عليه السلام had not come after thirty days as promised.

Mean while Sayyidina Musa عليه السلام completed the ten fasts and had the honour of conversing with Allah who disclosed to him what his people had done in his absence. He came back forthwith, sad and angry. He took his people to task and also held his brother by the hair of his head and beard (forgetting that he carried sacred things in his hand). He threw the Tablets from his hand but when he found out the truth he apologised to his brother and prayed for him.

Then he said to Samiri, "Why did you do it?" He said that he had picked up dust from the footsteps of one whom Allah had sent. The others had not realised but he had understood its potency. He said. "I put that dust into the fire and this thought had come to my mind." Sayyidina Musa عليه السلام said. "Go. Your punishment in this world is that you should say لا مساس (do not touch me). Then there is an appointed hour which cannot be avoided (the Day of Ressurrection and the following punishment). And, while you watch we will burn your god and wash out its ashes." So, he did what he said and the Banu Israil saw that and realised that the calf was not divine. They were much ashamed and, except for those believers who had sided with Prophet Haroon عليه السلام, they sought to be forgiven. They said, "O Prophet! Pray to Allah to open for us a door of repentance and we will do as He says." Prophet Musa عليه السلام picked up seventy men from this group and went to repent. The earth opened up there and all those men sunk into it. Sayyidina Musa عليه السلام was worried how he would explain to his people. He wept before Allah and beseeched Him. "O Allah! if you had willed you would have destroyed these and me before this. But, do not destroy us for the sin of our foolish." He could see only the apparent but Allah know what they concealed and some of them had believed only to be seen but had the calf in mind as a Lord. It was because of them that all were swallowed up in the earth. *(Tafseer Ibn Katheer.)*

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ

بَارِئِكُمْ ، فَتَابَ عَلَيْكُمْ ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٥

{ And (recall) when Musa said to his people, "O my people! You have surely wronged yourselves by taking the calf (for worship): so repent to your Creator, and slay * yourselves. That is best for you in the sight of your Creator." The He relented towards you. Surely He is the Relenting, the Merciful. }

(al-Baqarah, 2:54)

When His Prophet supplicated Him, the mercy of Allah descended on him and he was told, "My Mercy encompasses all but their repentance will be accepted when they slay each other. A father may slay his son and a son his father." So they slew each other and even the hypocrites repented sincerely. Allah forgave them, those that died and those that survived. (*Tafseer Ibn Katheer.*)

This was the result of idol-worship. A complete darkness enveloped them and they did not recognise whom they killed. All of them who died and who survived were forgiven.

The in-fighting that goes on in India today is - if you understand it - a punishment for our sins.

The Prophet ﷺ said, "Love of something makes man blind and deaf." (*Tafseer Ibn Katheer*)

Today, love for *taziyah*, grave - worship has made us blind and deaf. Our Indian Muslims have gone astray for this reason. Just as love of the calf had made home in the hearts of the *Ummah* of Prophet Musa ﷺ, so love of unbelief, polytheism and *bidah* because of ignorance and not knowing has made a home in the hearts of many Indian Muslims.

How Did Idol-Worship Spread

بت پرستی کیسے پھیلی

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا

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* Lal Muhammad Chawla's translation has the words *the guilty* in paranthesis here, but neither the urdu translation the English of Ma'ariful Qur'an has them.

لَكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ ٥

{ Those on whom you call besides Allah are slaves, the likes of you; So call on them now and let them answer you, if you are truthful. } (al-Araf, 7:194)

Allah says that those whom you worship may not be stone idols but representation of your gods, who are, anyway, creatures like you. They too have their needs and there is nothing divine in them. They will not answer you only worship your imagination. (*Tafseer Haqani.*)

أَلَهُمْ أَرْجُلٌ يَّمْشُوْنَ بِهَآ ز أَمْ لَهُمْ أَيْدٍ يَّبْطِشُوْنَ بِهَآ ز أَمْ لَهُمْ أَعْيُنٌ يُّبْصِرُوْنَ بِهَآ ز

{ Have they feet where with they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? } (al-Araf, 7:195)

It they are those whom you worship, they are idols carved on stone and it is foolish on your part. They are more helpless than you are, for, you have hands and feet, ears and eyes but they have none of these. They cannot help you even though you may call them instead of Allah. You may make offerings to them lest they may hurt you (but they cannot do that). (*Tafseer Ibn Katheer*)

The Muslims in India regretfully do the same thing today. They make annual offerings to their *peers* and they too feel that if they do not, they will hurt them.

أَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا وَّ هُمْ يُخْلَقُوْنَ ٥ وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَآ أَنْفُسَهُمْ يَنْصُرُوْنَ ٥

{ Do they associate those with (Allah), who create nothing but are themselves created, and they have no power to help them, nor can they help themselves? } (al-Araf, 7:191-192)

HADITH: { Sayyidina Ibn Abbas رضی الله عنه has reported that Laat was a man who used to host the pilgrims mixing sawiq for them. (When he died, the people worshipped the stone on which he sat after fashioning it as an idol and called it Laat. } (*Bukhari.*)

The Banu Aal Zu Kala worshipped the idols Himyar and Nasr. All these idols were representation of pious men among the followers of Sayyidina Nuh عليه السلام. After they died, the devil prompted them to build memorials to them. As long those who built the memorials were alive, they did not worship them but, after they died, those who succeeded, the knowledge having been lost to them, worshipped the righteous men whose memorials were created. This is what Ikrimah رحمة الله عليه , Dihak رحمة الله عليه , Qatadah رحمة الله عليه and Ishaq رحمة الله عليه reported.

Muhammad ibn Qays رحمة الله عليه said that these righteous people were men of Allah. There were true obedient and righteous followers of Sayyidina Nuh عليه السلام. Other people followed and obeyed them. When they died, their follower decided to draw their pictures so that they may be encouraged to worship but when they also died, the devil tempted their successors to worship the pictures, prompting them that their predecessors used to do that. *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Ibn Abbas رضى الله عنه reported that the Arabs worshipped the idols that were with the people of Sayyidina Nuh عليه السلام Thus *wadd* was the idol of the tribe of kalb and it was placed at Daumat al-Jandal. *Suwa* was the idol of the Huzayl, yaghooth of the Murad and then Banu Ghateef, it was placed at Jauf near Saba. And, Yaooq was the idol of Hamdan and Nasr of Himyar (that is, aal zu Kala). These were names of the righteous men among the followers of Prophet Nuh عليه السلام When they died, the devil prompted their successors to place an idol which they used to frequent and give them their names. They did that and did not worship them while they were alive but after they died, their successors began to worship the icons. } *(Bukhari.)*

In those times, people had indicated and marked places which the righteous had frequented and then they indulged in disbelief and *bidah* there. But, the Indian muslims have surpassed those people by building shrines of the righteous people who never resided in India, and worshipping them. They are astray and they mislead others too.

I begin this letter in the name of the God of Ibrahim عليه السلام Ishaq عليه السلام and Yaqoob عليه السلام. It is from Muhammad ﷺ, the Prophet and Messenger of Allah. It is addressed to the chief and people of Najran. I praise Allah before you and then invite you to give up worship of creatures, but worship Allah alone, and to give up having creatures as guardians but have Allah as Guardian. If you do not concede then pay the *jizyah* and become subordinates and if you reject that then this is a

declaration of war. (*Tafseer Ibn Katheer*)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that during his illness of which he died later, the Prophet ﷺ said, "May Allah curse the Jews and Christians who made their Prophet's graves as places of worship." Sayyidah Ayshah رضی اللہ عنہا said, "If it was not feared that they would do so then his grave would have been made prominent I fear that it would be turned into a mosque. } (*Bukhari Nasai.*)

Sayyidina Isa علیہ السلام and Sayyidina Uzayr علیہ السلام and the righteous men whom these people adored were themselves worshippers of Allah and they declared that they were fed up with polytheism. But the strayed ones turned them into gods. (*Tafseer Ibn Katheer.*)

Those people also did believe in Allah but they considered the righteous men to be omni present and able to help. This is what Indian Muslims do today with the *awliya*, and this is polytheism.

وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ
لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ۝

{ And they take beside Him (other) gods who create nothing, while they are themselves created, and they have no power to hurt or profit themselves, and they have no power over death or life or raising up the dead to life. } (al-Furqan, 25:3)

This is a description of the folly of the polytheists. They forsake the creator who is Owner and All Power ful, to worship those that cannot even create a mosquito but are themselves created by Allah. They cannot get themselves any good or bad, let alone hurt or profit others. They have no power over their own lives. How then can they give life or take it away. (*Tafseer Ibn Katheer.*)

Alas, in spite of a plethora of evidence, they are unwilling to give up grave - worship and other such forms of worship.

Raising Graves, Flower & Candles

قبروں پر عمارتیں پھول اور چراغ

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that during his

last illness before he died, the Prophet ﷺ said, "Allah curses the Jews who turned the graves of their Prophets into places of prostration." Hence, his grave was not left open lest the Muslims begin to worship it. }
(*Bukhari.*)

HADITH: { Sayyidina Jundub رضی اللہ عنہ reported that he heard the Prophet ﷺ say five days before his death, " Beware! The poeple who preceded you turned the graves of their Prophets and pious men into places of worship. You should not ever turn graves into mosques. I forbid you from doing that." } (*abridged. Muslim.*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ disallowed that graves be plastered (and made permanent). } (*Ibn Majah.*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ disallowed that graves should be inscribed with anything.} (*Ibn Majah.*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ disallowed that graves be plastered (and made permanent). } (*Ibn Majah.*)

HADITH: { Sayyidina Abu Saeed رضی اللہ عنہ reported that the Prophet ﷺ disallowed building anything over the graves. } (*Ibn Majah.*)

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ disallowed that graves should be plastered, inscribed upon, builtupon and walked upon. } (*Tirmizi. Muslim Abu Dawood.*)

These days it has become a custom to place inscription on the grave. Even when a most ordinary man dies, something is inscribed on his grave, for instance, *al.Hajj so-and-so.* Not only did the Prophet ﷺ disallow inscribing anything on the grave, never was he or any of the companions ever known as *al.Hajj* (with their names) and none of the *imams* and the *muhaddith* ever used the epithet *al.Hajj* with their names. But, in India, even an illiterate's grave is inscribed with al.Hajj so-and-so.

HADITH: { Sayyidina Ali رضی اللہ عنہ said to Abul Hayyaj al.Asadi, "I am sending you on the same mission on which the the Prophet ﷺ had sent me. It is that you should not spare a high grave without levelling it or an idol without removing it. }
(*Tirmizi. Muslim. Abu Dawood. Nasai.Mishkat. Mazahir-ul-Haq.*)

Some people claim that once a grave is plastered, it must not be demolished. They speak without knowledge. Neither do they know the Quran nor are they aware of the Ahadith. And they have no knowledge of the edicts of jurists. So, let us now see what the jurists say.

The scholars say that the grave should be one span high but higher than that is *makrooh.* It is *mustahabb* to pull down the higher portion.

(Mazahir-ul-Haq.)

The Indians have crossed limits in raising graves. They have graves twenty yards, thirty or thirty-two yards long. The keepers have such big graves that they may use, for the whole family, the coverings offered by anyone to cover the grave. There is no follower of the Prophet ﷺ with such a height and no grave as big either in makkah or in Madinah.

Sayyidina Ibrahim Nakhee رحمة الله عليه said that the righteous predecessor regarded a plastered grave as *markrooh.* *(Tafseer Ibn Katheer.)*

It is makrooh to build over graves. *(Ayn al Hidayah.)*

It is makrooh to build anything over a grave, to sit on it, to sleep on it, to jump over it, to pass urine or stool on it, or to place a distinguish mark over it (like an inscription). *(Fatawa Alamgiri.)*

Imam Abu Hanifah رحمة الله عليه said that it is *makrooh* to build anything over a grave. (Ayn al-Hidayah.)

What can we expect of people who waste money over *taziyah* and empty graves?

If some people come across an old grave, they are quick to ascribe it to a *peer* and give it a name. Then they collect donations for it. Soon, disbelieving practices also take place there.

Similarly, let us see how it is to place flowers and to lighten graves.

HADITH: { Sayyidina Ibn Abbas رضی الله عنه reported that when the Prophet ﷺ passed by two graves, he said "Both are being punished, and not for a great sin. One of them did not protect himself from being defiled by urine. The other was a tale-bearer." He then took a moist branch, split it into two and planted one on each grave. The Companions رضی الله عنه said,"O Messenger of Allah, why did you do it?" He said."I hope that as long as the branches are moist their punishment would be reduced. } *(Bukhari. Muslim. Nasai.)*

This was a miracle of the Prophet ﷺ and the blessings from his hands. If we place entire trees on any grave then that would not mitigate punishment. We cannot get our punishment reduced, how can we get anyone else's punishment reduced. The Prophet ﷺ had placed moist branch on the graves whose occupiers were being punished. Now, if anyone argues on this basis that he can place flowers on a grave then he

will have to prove that the person inside is being punished while it is unanimously agreed that the *wali* (man of Allah) are not punished.

Perhaps, the Prophet ﷺ planted a single branch on the two graves just once. He did not do it again, and did not give instructions to do it. When the Companions رضی الله عنه asked him the reason, he said that he hoped that they will get lesser punishment as long the sticks do not dry up. He hopped, but did not say firmly that their punishment would be reduced. Some people in India imitate that and place basketful of flowers on the graves of *awliya*. These people imagine that if they do that for a certain number of thursdays, their difficulties would be removed. To go to the graves of *awliya* with this intention is disbelief but if the visitor does not have this intention then why place flowers on their graves because they do not receive punishment at all.

If a visitor intends that punishment may be reduced then he should place flowers on the graves of sinners, not of the *awliya*. And,if the intention is to consign a reward to them then flowers must be placed on graves of both the *awliya* and common people, rather the common people are more deserving of receiving a reward.

Actually, this is merely a custom and we do not find reference to it in any authentic book. Often those who place flowers neglect *salah* fasting and the Prophet's ﷺ *Sunnah*. How can they be expected to alleviate anyone's punishment when they face one themselves.

You may visit a shrine on Thursday and verify what I have said. You will find that ninetynine per cent of the visitors who place flowers at the grave and sellers of the flowers neglect *salah*. The *Muazzin* may be heard calling for *asr* and then for *maghrib* salah but these people and also the shrine keepers and the successors of the *peers* do not go for *salah*. There is a large crowd of men and women on Thursday and it is the weekly day to earn money for the keepers and successors which they will not get until the next thursday. In fact, some of them do not offer *salah* even otherwise. What may we say to the visitors or flower sellers then?

"It is good to place flowers and perfume on graves but better to give their cost in charity." *(Ayn al-Hidayah. Fatawa Alamgiri. Ghayat al Awtar Durr Mukhtar)*

So, it is good to place flowers on graves, not merely graves of the *walis* but all graves. Also, the intention must be clear. If the visitor has hopes of his wishes being granted thereby then that is associating someone with Allah and an associator (or a polytheist) will never be forgiven unless he repents before death.

However, to give in charity the amount one spends on these flowers is better because this is *congisnment of reward.* There are many *Ahadith* that encourage us to *consign reward to a dead person* and there is no likelihood in this deed of associating with Allah. Again, one who is consigning reward should not hope to get his wish fulfilled by one to whom he is consigning the reward. Further, it must *abide* by *Shariah* otherwise the expenses on consigning reward will do waste. He may give charity and say that the reward may be given to the occupier of the grave, or to any other soul. It is better than flowers because a poor man gets the money and the other the reward, and the doer is also rewarded.

"The graves must not be touched or kissed because this is what the christians do." (*Ayn al-Hidayah. Fatawa Alamgiri. Ghayat ul Awtar. Durr Mukhtar.*)

HADITH: { It is reported by Sayyidina Umar رضی الله عنه that he came to the *Hajr Aswad* (Black Stone, during *tawaf*), kissed it and said, "Surely, I know that you are a stone that cannot hurt (anyone) or benefit and if I had not seen the Prophet ﷺ kiss you, I would never have kissed you." }

(*Bukhari. Tirmizi.*)

His aim was to prevent people in future to respect and venerate the stone and imagine that it can hurt or help. They may not misread kissing of the stone.

Let us now read something about candles and lights on graves.

HADITH: { Sayyidina Abdullah ibn Abbas رضی الله عنه reported that the Prophet ﷺ cursed women who visit graves and also cursed those who make graves places of worship (mosques) and lighten lanterns on them. } (*Abu Dawood. Tirmizi. Mishkat. Mazahir-ul-Haq. Nasai.*)

The Prophet ﷺ cursed three people in this Hadith

(1) Women who visit the graves. Today, however, women go to shrines in large numbers and while they become entitled to curse, a father, brother, husband or son who permits her visit willingly also invites the curse on himself. This is like wine: drinking it is forbidden but offering it is also forbidden with taking interest, giving interest is also forbidden. Thus, one who sends a woman willingly to a shrine is as entitled to curse as she is.

(2) Those who build mosques over graves. The meaning is that if anyone raises respect and honour of a grave so that it is respected and honoured like a mosque then he is cursed. So, let us examine this issue.

You may not have seen a mosque with doors of gold or silver but there are shrines with golden or silver grills and doors. When graves are adorned in this way, they become more sanctified than the *jami Masjid* (Mosques where Friday prayer is observed) more even than the Masjid Nabavi and the *kabah*. The worshippers are always allowed to carry their sandals in their hands and keep them at a safe place in mosques anywhere in the world, even in the Masjid Nabavi and the *kabah*. But, no one is allowed to carry his sandals inside a shrine which implies that it is more sacred than any of the mosque.

***HADITH*:**{ Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: When one of you offers *salah*, he must not place his sandals to his right or left because his left will be another's right. So, he must keep them between his feet. }

(*Abu Dawood. Ibn Majah. Mishkat. Mazahir-ul-Haq.*)

Besides, tawaf is performed round the *kabah* and its *Hajr Aswad* is kissed but these people circumambulate round the shrine and kiss it. The *zam zam* water is considered blessed but here the shrine is washed and its residual water drunk as sacred and even sold. The covering is placed over the *kabah* but expensive coverings are placed over shrines where they also prostrate although prostration is made to Allah alone. A Muslim is expected to stand with folded hands in *salah* but the ignorant give this respect to the shrine and they walk out of it with backward steps that they may not have their backs to the grave. The pilgrims at *Makkah* can walk out normally even though their backs are towards the *kabah* and can walk out of the *Masjid Nabavi* with backs towards the Prophet's ﷺ grave after offering *salah* (both prayer and salutation to him), but no one can walk out of a shrine normally. How far will ignorance take us?

(3) Those who burn lanterns or lights on graves (are also cursed).

"It is forbidden to burn lanterns on graves." (*Mazahir-ul-Haq.*)

"It is *bidah* to take lanterns to the graves in the first portion of the night." (*Fatawa Alamgiri. Ghayat ul Awtar. Durr Mukhtar.*)

"It is *bidah* to take lanterns to graves in the first part of the nights and it is also *bidah* to burn lanterns during *urs* (anniversary), etc."

(*Ayn ul-Hidayah.*)

There would hardly be a shrine where the keeper does not stay and lights are not put on. And during *urs* or when sandal is applied, they leave no stone unturned to lighten the grave.

It is *makrooh* to sleep near a grave or to do that is not *sunnah*. And, *sunnah* teaches us only that we, may visit a grave and supplicate (for it's occupant's forgiveness).
(*Ayn ul-Hidayah. Fatawa Alamgiri.*)

We know from these authentic books that two things are *sunnah*, visiting graves and seeking Allah's forgiveness for the occupant of the grave. But, you will find out that, minus these two things, all other things are done there. We can see there *tawaf*, washing graves and drinking the water after washing, getting hysterical feelings, reciting poetry and *qawwali* *, having prostitutes sing prostration at graves, making, offerings and seeking desires, etc. These are all misled practices which cause man to indulge in polytheism and disbelief.

The keepers and heirs to *peers* earn their livelihood at shrines. Women frequent shrines more than men do and if they are precluded from going there and at *taziyah* then we may hope for some reformation, Insha Allah.

Death Anniversary (of Saint) عرس

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that he heard the Prophet ﷺ say "Do not turn your houses into graves and do not turn my grave into a place of festivity and fun (that is, *urs*). However, invoke blessings on me because your blessing will reach, me no matter where you are. }
(*Mishkat. Mazahir-ul-Haq.*)

Two descendants of Sayyidina Aadam علیہ السلام populated the earth, one of them lived in mountains and the other on the plains. The men of the former were handsome and their women were dark complexioned. The women of the latter were beautiful and the men black. Iblis took human form and stayed as slave of a man, of the plains. He made a fife and played on it. This attracted many people and soon they grew into a crowd One day every week a fete was held in which thousands of men and women came to hear him. A man from the mountains came to the plains once and when he returned, he told his brethren about, the beauty of the women of the plains. Thus visits of those men to the plains became frequent as also their contact with the women. And that gave birth to love-making and other evil practies.
(*Tafseer Ibn Katheer.*)

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*Mystical Chorus

In the *urs* the same things happen. Besides, the keepers fool the ignorant visitors by praising the occupant of the grave beyond limits saying that he answers supplication.

If people only understand, this is nothing but a way to mint money. They make so much money that they do not have to earn a living for the rest of the year. They indulge in adultery, and take opium, gamble, see dances and hear *qawwali*, etc. While the influx of the visitor continues unabated.

A Christian priest once observed how birds fed one of their youngs who was very weak to fly. Whenever it made a feeble sound in its nest, larger birds of its kind brought it olives in its nest. He observed it and devised a scheme to fool the members of his church. He made an artificial bird hollow inside with an opening in its beak. As air passed through it, a sound similar to that of the living young bird was created. He placed his contraption in the church and found that as the sound was emitted other birds of the species were fooled into bringing olive to the little artificial bird. Soon, he gained fame and made it known that it was the miracle of a saint buried in the church. Offerings were received a plenty, people believed him that it was a miracle of the saint.

(*Tafseer Ibn Katheer.*)

"They go to graves at the *urs* (death anniversaries) and do bad things there (and waste money). It is a very evil thing. (*Mazahir-ul-Haq.*)

On the day of *urs*, people buy coverings for the grave at anything between fifty rupees and five thousand rupees. If they had instead given away the money to the poor, widows or religious schools and consigned reward to the occupant of the grave, that would have been much better for them in this world and the next too. There would be three advantages.

(1) The creatures of Allah would benefit.

(2) The soul of the occupant of the grave would be happy with the reward consigned to it.

(3) The person spending the money would also earn a reward.

However, in the other case, the money would go waste and instead of earning a reward, the person would incur sin because his money is spent on wasteful things.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ؕ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

{ And give the kinsman his due, and the needy, and the wayfarer, and squander not (in) squandering. Surely the squanderers are ever brethren of satans and Satan is ever ungrateful to his Lord. } (al-Isra, 17:26:27)

So, you must spend your money as I have described above. If *urs* was allowed then it would definitely be held at the Prophet's ﷺ grave, and at the graves of his *khalifahs* رضی اللہ عنہم. But, these things are not done there which shows that it is the work of the keepers of the grave and none else.

يَآأَيُّهَا الَّذِينَ اٰمَنُوْا لَاتَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ، وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ، وَلَوْلَافَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَازَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ، وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ، وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

{ O you who believe, follow not the footsteps of Satan. And whoever follow the footsteps of Satan, Surely he (Satan) commands indecency and abomination. And had there not been Allah's bounty upon you and His mercy, not one of you would have ever been pure, but Allah purifies whomsoever He will. And Allah is Hearer Knower. } (an-Nur, 24:21)

Do not walk on devilish ways and do not listen to him. He only commands indecency. You must resist his temptation and keep away from being disobedient to Allah. (*Tafseer Ibn Katheer.*)

Qawwali* قوالی

There would hardly be a *urs* where songs are not sung, singing women do not perform and *qawwali* is not sung.

HADITH: { Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ said: "Allah has sent me as a mercy to the universe, and a blessing. He has commanded me to destroy musical instrument, both stringed and wind, idols, crosses and all pre-Islamic customs. }
(*abridged. Mishkat. Mazahir-ul-Haq.*)

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* *Mystical chorus, singing for dervishes or in gathering of sufis or at a shrine.*

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: Singing produces hypocrisy in the heart as water produces crops. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Abu Umamah رضی اللہ عنہ reported, "You must abstain from singing because it is from the devil and, in the sight of Allah, it is polytheism. And none but the devil sings." } *(Ayn ul-Hidayah.)*

The singing, ***qawwali*** and dancing which the Sufis practice is forbidden. It is not allowed to attend these functions.

(Fatawa Alamgiri. Ayn ul-Hidayah.)

"It is forbidden to beg through qawwali." *(Fatawa Alamgiri.)*

If it is forbidden to beg through it then it should be forbidden to give charity to the singers. There is hardly an *urs* without singers of qawwali.

What the players of musical instruments collect wealth is unlawful."

(Ghayat ul Awtar. Durr Mukhatr.)

Let our Muslim brothers ponder. They squander thousands of rupees on music in wedding, *urs*, etc. They get the musicians to do the forbidden and they themselves indulge in the forbidden. Let them repent.

"It is makrooh to keep (in homes) any (of) the tambourine and other musical instruments (and wanton pastimes). And even if they are not used, it will be sinful (for the owner)." *(Fatawa Alamgiri.)*

This is food for thought for our Muslim brothers who cannot do without radio and televison. Instead of detesting these things Muslims love them. They consider them to be status symbols. Those who discourage them are called irreligious, *wahabis*, disbelievers, etc.

Men Visiting Graves زیارت قبور مردوں کے لئے

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: I had disallowed you to visit graves; now, you should visit graves. } *(abridged: Muslim. Tirmizi.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Keep visiting the graves because these visits remind one of the Hereafter. } *(Ibn Majah..)*

Men are allowed to visit graves. However, the *ulama* of the Hanafi

school have outlined a procedure which is as follows.

When one intends to visit a grave, it is *mustahabb* that he offer two *rakat* (optional salah) at his home. In each *rakaah* he should recite *al-Fatihah* followed by *aayat al-kursi* (once) and *al-Ikhlas* (three times). Then he should consign its reward to the dead person. Allah causes *noor* (light) to descend in the grave of the dead and rewards the offerer of the *salah* considerably. Then he may go to the grave, not indulging in unnecessary talk on the route. At the graveyard, he must remove his sandals and sit facing the *qiblah* and, turning his face towards the dead, he must say: السلا م عليكم يا اهل القبور يغفرالله لنا ولكم و انتم سلفنا ونحن بالاثر

(O inmates of the grave! Peace be on you. May Allah forgive us and you. You have preceded us while we are to follow you.) Then as he prays for the dead he must turn his face towards the *qiblah* (and his back to the grave). *(Fatawa Alamgiri Ghayat ul-Awtar. Durr Mukhtar.)*

As against this, the ignorant turn to the north after offering *salah* and recite al-Fatihah. Those who do not do as they do are labelled as *wahabis*. Even before a grave, one must put one's back to it and turn in the direction of the *qiblah* and make his supplication (that is, recite the Fatihah), but these foolish people turn away from the *qiblah* even when they are not near a grave. The jurists disapprove of this.

When he goes to the grave and offers *salaam*, may have his back to the qiblah and face the grave. But when he makes a supplication for one who is in the grave, he must have his back to the grave and face towards the *qiblah*. The reason is that the addressee when he greets is the grave - occupant but when he supplicates (the adresee) is Allah.

The sandals are removed as etiquette for supplication otherwise it is not *Makrooh* to have shoes on in the graveyard. Of course, one must not step over a grave, or jump over it.

"It is not *makrooh* to wear shoes in the graveyard." *(Fatawa Alamgiri.)*

Women Visiting Graves زیارت قبور عورتوں کے لئے

HADITH: { Sayyidina Abdulllah ibn Maalik رضی اللہ عنہ reported that when Sayyidina Abu Bakr's رضی اللہ عنہ son. Abdur Rahman رضی اللہ عنہ, died at Habash (Ethiopia), his body was brought to Makkah and buried there. Later, when Sayyidah Ayshah رضی اللہ عنہا visited Makkah she also went

to Abdur Rahman's (her brother's) grave. She recited a couplet which said. "By Allah! If I was there then you would have been buried there and if I was present there then I would not have visited you." }

(*abridged: Tirmizi.*)

The *ulama* differ on whether women may visit graves. However, in special circumstances, it is allowed to women to visit graves, but the way the women visit the *urs* and shrines in large numbers today, it is not allowed to them because they practice disbelief and polytheism there. They forget to offer *salah*. The Musilms must stop their women from going to shrines etc. The Prophet ﷺ has cursed these women.

***HADITH*:**{ Sayyidina Hassan ibn Thabit رضی اللہ عنہ reported that the Prophet ﷺ cursed the women who visit graves. } (*Ibn Majah.*)

***HADITH*:**{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ cursed the women who go to graves. } (*Ibn Majah.*)

***HADITH*:**{ Sayyidina Ibn Abbas رضی اللہ عنہ reported that the Prophet ﷺ cursed the women who visit graves. } (*Ibn Majah.*)

If women are barred from going to *urs* and *taziyah* then. Insha Allah, there can be much reformation.

Vow منّت

"It is not allowed to make a vow to anyone except Allah not even a Prophet, an angel, a *wali*, or anyone." (*Mazahir-ul-Haq.*)

Shah Waliullah رحمۃ اللہ علیہ has said, "Of the kinds of polytheism is that one should seek help from other than Allah for his needs, like cure for the sick, wealth for the needy, and follow it with a vow for that and hope that thereby his desires will be fulfilled; or that he may incant on their (the saints) name." (*Hujjat ullah al-Baligah.*)

However, people go to shrines in India and make vows to them whose shrine they visit. For instance, if someone's son falls sick they vow at a shrine to make certain offerings if he gets well. Then if Allah curse him, they fulfil their pledge and make the offerings indulging in polytheism thereby. But, if their son dies, they blame Allah that He took him away and the *wali* gets no blame. "It was not Allah's will," they say.

Is it not nonsense? After all, the *wali* also suffers tragedies, deaths in

family, etc. In spite of that they make vows to him.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ۝

{ And when some hurt touches mankind, they call upon their Lord, turning to Him penitently; then when He makes them taste mercy from Him, behold, a party of them associate other gods with their Lord, So that they may be ungrateful for that which we have give them. So enjoy the comforts for a while - certainly you will soon know. } (ar-Rum, 30:33-34)

Every man to whichever religion or sect he belongs knows in his heart that Allah is One. When all hopes are lost, his heart testifies that only Allah is the Real Master of this universe and only His help will resolve his difficulties and set his affairs right. But, once his problems are solved, he makes offerings to other gods. He says that his problem was solved through the blessings of such-and-such saint. But, he has no evidence that his difficulties were solved through him and not Allah.. There is no evidence for that in Ahadith or the Quran, so it is foolish to believe in this way.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۚ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ۝

{ But when He grants the twain a righteous (child), they ascribe to Him associates in respect of that which He has granted them. Exalted be Allah high above what the associate (with him)! }
(al-Araf, 7:190)

When a woman expects, she and her husband pray to Allah to grant them a healthy child. When it is born, they attribute the blessing to others alongwith Allah. (*Tafseer Haqqani*)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۙ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ۝

{ And Allah brought you forth from your Mothers' wombs - you knew nothing - and He gave you hearing, and sight, and hearts

that you may give thanks. } (an-Nahl, 16:78)

A child is fed in its Mother's womb and given its limbs, heart and intellect by Allah. Those to whom he makes offering later on in his life have no contribution in his birth. What greater ungratefulness can man show to Allah than crediting other for the favours (on him).

"The polytheists did not regard anyone at par with Allah in Being, but in worship, seeking help, making offerings, veneration. So, they did regard their gods at par with Allah." (*Tafseer Haqqani.*)

Hundreds of stupid people place hope in *awliya*, Prophets, angels and other intangible beings and souls. They imagine that they fulfil their needs. If by chance, they get what they want or fail to get it they attribute it to their worship or lack of it for these beings. This is nothing but imagination at play which frightens one in the dark and makes him giddy on heights. (*Tafseer Haqqani.*)

All people ask for something or other from a righteous person. If they ask him for a son and he is born they hurry to distribute sweet, But, if a girl is born, they bow down their heads and do not even inform others of her birth. If pressed for information, they say in regretful tones that it was the will of Allah, as though He only has power to give daughters.

اَمْ لَهُ الْبَنٰتُ وَلَكُمُ الْبَنُوْنَ

{ Or, has He daughters whereas you have sons? } (At-Tur, 52:39)

How wrong of them that they say that the angels are daughters of Allah! They dislike daughters for themselves but assert that Allah has them. If they learn that a daughter is born to them, they become sad with a forlorn, dark face. (*Tafseer Ibn Katheer.*)

This was the state of ancient Arabs. But the same thing is found among Indian muslims. A son or a daughter, either of them, is a gift of Allah and no one - even a *wali* - can interfere in His working.

يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ۝ اَوْيُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

{ He grants to whomsoever He will females and He grants to whomsoever He will males; or He mingles them males and females; and makes whomsoever He will barren. Surely He is knower, Powerful. } (ash-Shura, 42:49-50)

Allah alone is the creator and Giver. Only that happens what He wishes and only he gets whom He gives. He may give only daughters to someone, as He did to Prophet عليه السلام Lut, or only sons, as to Sayyidina Ibrahim عليه السلام. He may give both, sons and daughters, as to Prophet Muhammad ﷺ or He may deprive someone of children as Sayyidina Yahya عليه السلام and Sayyidina Isa عليه السلام. These are four possibilities. He is All-knowing who knows the deserving. He is, All-powerful and does as He wills. So, it is like what He said about Sayyidina Isa عليه السلام, "We may make it a sign for people. "He may show that He created in four ways, Sayyidina Aadam عليه السلام only with dust having neither father nor mother, Sayyidah Hawwa only through a male, all other human beings through a man and a female but Sayyidina Isa عليه السلام only through a female without a Male. With his birth four possibilities were shown. This example related to parents while the former to children both examples have four possibilities. (*Tafseer Ibn Katheer.*)

Sayyidina Ibrahim عليه السلام had two wives Sayyidah Sarah رضی الله عنها and Sayyidah Hajrah رضی الله عنها, but he had no child. One day, he made a supplication to Allah.

رَبِّ هَبْ لِي مِنَ الصّٰلِحِيْنَ ٥

{ My Lord! Grant me one of the righteous. } (as-Saffat, 37:100)

Ponder over it. Sayyidina Ibrahim عليه السلام was a great Prophet known as *khaleel Allah* (friend of Allah). Prophets are superior to *walis* in rank to a very high degree. If he could not get a son from Allah, how can a *wali* give a son.

All the Prophets and Messengers believed that they must beseech Allah alone. They had all come to teach mankind that they should ask Allah alone and rely only on Him.

Allah approved Sayyidina Ibrahim's عليه السلام supplication and gave him the glad tidings.

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ٥

{ So we gave him the glad tidings of a forbearing son. }
(as-Saffat, 37:101)

As we have said before *neither a Prophet nor a wali can interfere in these matters*. No one has any choice in Allah's powers, Man can only pray and it is for Allah to grant him his prayer or reject it.

HADITH: { Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ forbade the making of vows and said, "It cannot advance or prevent anything, but the wealth of a miser is spent (because of it) .}

(Bukhari, Muslim.)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "Do not make vows because it can never frustrate the decree and there is no good in it except that the wealth of the miser is taken (through it). } *(abridged: Tirmizi.)*

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ reported Sa'd ibn Ubadah رضی اللہ عنہ asked the Prophet ﷺ, "My mother has died without fulfilling a vow that she had made." He said, "Fulfil it on her behalf." }

(Bukhari, Muslim)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that the Prophet ﷺ said: If anyone vows to be obedient to Allah then he must be obedient to Allah. And, if anyone makes a vow to disobey Allah then he must not be disobedient to Allah. } *(Tirmizi.)*

These practice of taking money to the shrines to make offerings to the *awliya* to gain their nearness is unlawful in the view of all *ulama* unless the aim is to spend on the mendicants living there. On this issue, there is no difference of opinion although many are involved in this unlawful practice. *(Ayn al-Hidayah.)*

Some people vow that if their desire is fulfilled then they would feed a certain number of people, or pay a certain amount of money in the name of such-and-such *wali*. It is unanimously held that this kind of vow is invalid, and the food is unlawful (to eat). *(Mazahir-ul-Haq.)*

Sayyidina Abdul Qadir Jilani رحمۃ اللہ علیہ said about those who seek their wants from other than Allah, "O who ask other than Allah! You are a fool. Is there anything that is not found in Allah's treasures?"

(Fuyood Yazdani.)

The Prophet ﷺ said that a vow is of two kinds. The vow that is for obedience to Allah is for Allah and should be fulfilled. The vow that is for disobedience to Allah and sin is for the devil and it is not to be fulfilled, but an atonement should be made for it, the same atonement that is made for an oath. The vow that people make generally to a saint's grave that if their objective is achieved, they would make a certain offering is void and the ulama are unanimous on this. Here are some arguments for it:

(1) A vow is not allowed to be made to a creature but it can only be made to Allah.
(2) The vow is made to a dead person who owns nothing.
(3) The one who makes the vow imagines that the dead is also able to do what Allah can. He has some power. Such conviction is disbelief.

(*Ghayatul Awtar. Durr Mukhtar. Mazahir-ul-Haq.*)

If anyone makes a vow with the conviction that the *awliya* can do what they like then this conviction is disbelief. And if anyone makes a vow to a Prophet عليه السلام or a wali رحمة الله عليه then he is not bound to do anything. And, if he gives to men on that very intention (against the said vow) then it is not for them to take it. And, if that is food then it is not lawful to eat it and if that is a slaughtered animal then that is (like) carrion which if they eat on saying *Bismillah* then they are all disbelievers. But, if he makes a vow to Allah and people eat, consigning its reward to someone, then that is allowed. (*Mazahir-ul-Haq.*)

Some Muslims are so ignorant that they still consume animal that they slaughter in the name of idols.* Those who regard themselves as educated abstain from that but continue to slaughter animals on the name of *awliya*. Let us see edicts on this.

If immolated to any but Allah, it is Forbidden

غیر اللہ کے نام کا جانور حلال نہیں

إِنَّمَا حَرَّمَ عَلَيْكُمْ .....وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۝

{ He has forbidden you .... that which has been immolated to other than Allah. } (al-Baqarah, 2:173)

The idolators slaughtered animals in pre-Islamic days in the name of other than Allah. (*Tafseer Ibn Katheer.*)

Once a woman slaughtered an animals to celebrate the wedding of a doll. Hasan Busri رحمة الله عليه ruled that it should not be eaten because it was slaughtered for a picture. (*Tafseer Ibn Katheer.*)

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* gods and goddesses.

It applies to the animal that is sacrificed or offered in a name other than Allah, and also to the food or drink so offered. Actually, Allah is the Owner and He alone has given it to us. Hence, in confirmation of the blessing, we can invoke only Allah's Name on these things. If we invoke any other name them that implies that we accept someone else as superior to Allah or at par with Him, and rely on him as giver of blessings. Sayyidah Ayshah رضی الله عنها was asked if they could eat the flesh of animals slaughtered by non-Arabs on their festivals. She said that they should not eat flesh of animals slaughtered in celebration of those days but they may eat fruit of their trees. *(Tafseer Ibn Katheer.)*

To celebrate festivals of non-Muslims, to congratulate them and to exchange gifts with them attracts the *fatawa* (edict) of disbelief.

If anyone sends an egg (as gift) to the Majoosi on Nawroze (or on other festivals like Diwali) then it is (an act of) disbelief. If the Majoosis assembled and a Muslim commented that they have a good conduct then that is disbelief. If anyone buys anything on Nawroze to mark its importance, or imagining the importance, then it is disbelief. But, if he buys it without reference to Nawroze then it is not disbelief and even if he knows it is Nawroze but buys to meet his own need then it is not disbelief. *(Ayn ul-Hidayah. Mazahir-ul-Haq. Fatawa Alamgiri.)*

Many Muslims have fallen into this habit, these days. Nay, the so-called *peers* and *Mawlvis* too.

It is stated in *surah al-Maidah* (verse 3) that on whatever is invoked a name of other than Allah is forbidden.

The animals that are sacrificed at the altars are also forbidden. Mujahid رضی الله عنه said that these places were around the *kabah*. Ibn Jarir رحمة الله عليه said that there were three hundred and sixty idols before whom the Arabs slaughtered their animals in pre-Islamic days, and on those that were very near the *kabah*, they sprinkled the animals' blood and offered the flesh. Allah disallowed Muslims to do that and to eat their flesh even if Bismillah was recited on slaughtering them because it is polytheism. *(Tafseer Ibn Katheer.)*

The Prophet ﷺ said that he saw Amr ibn *Luhayy* ibn Qamaah dragging his intestines in Hell. He was one of the kings of Khazaah who introduced such practices on names other than Allah's. *(Tafseer Ibn Katheer)*

***HADITH*:** { Sayyidina Aamir ibn Wathilah رضی الله عنه reported that he was sitting with Sayyidina Ali رضی الله عنه when a man came and asked

"What did the Prophet ﷺ say to you in secret?" This caused Sayyidina Ali رضی اللہ عنہ to be angry and he said," He had never said to me anything which was to be concealed from others. However, he told me four things:

(1) Allah curses him who curses his own father.

(2) Allah curses him who slaughters an animal invoking a name other than Allah's.

(3) Allah curses him who gives refuge to thein novator (who practices *bidah*).

(4) Allah curses him who alters the landmarks of limits or removes them. } *(Muslim.)*

***HADITH*:{** Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said,"There is no *aqar* in Islam." Abdur Razzaq has said that in the Days of Ignorance people slaughtered cow or sheep at the graves (this is called *aqar*). Islam has forbidden it. *(Abu Dawood.)*

The books of *fiqh* classify as polytheism the offerings of animals to saints and slaughtering them at graves. The jurists have gone to a great extent in explaining this and it is compared to the slaughter for *jinns* which is disallowed and is polytheism. There are other Methods of Making offerings so why is itnecessary to offer animals. In the same way, it is polytheism on the part of women who keep fast in the names of *peers* and sacred women. They make exceptional preparations for *iftar* and appoint days for the fasts, and link their aims to them. As for their saying when the wrong is pointed out, "We keep fast for Allah and convey reward to Allah," they only present excuses.

(Maktoobat Imam Rabbani Mujaddid Alf Thani.)

"If an animal is slaughtered in a name other than Allah then this deed is polytheism in the Shariah of Muhammad Rasool Allah ﷺ and it is unlawful to eat the flesh of this animal." *(Seerat un Nabi.)*

It is a custom in India to slaughter animals in names of creatures. These animals are like dead animals because the intention is to venerate someone other than Allah and to gain naerness to creatures. Also, it is wrong on part of people to say that the animal is purified if Allah's Name is called at the time of slaughter though the intention may be evil. Thus, the animal is dead if the slaughter is to venerate anyone other than Allah even if Allah's name is called. *(Ghayat ul Awtar. Durr Mukhtar.)*

If an animal is dedicated to anyone other than Allah then it is unlawful. If it is slaughtered at a grave or sea shore or immolated to a

jinn then the doer is an apostate and disceliever, and the animal is treated as *dead* and is forbidden. The animal was already dedicated to someone other than Allah then, even if Allah's name is taken and *Bismillah* recited at the time of slaughter, it is unlawful. Shah Abdul Aziz Dehlawi رحمة الله عليه has said that the animal that is dedicated to any other than Allah is worse than swine and is carrion. (*Mazahir-ul-Haq.*)

Some people argue that the sacrificial animal is also attributed to some creatures but is lawful, then why is the animal slaughtered on the name of a saint unlawful?

The point is that *Shari'ah* has permitted the sacrificial animal as lawful while it has declared as unlawful the animals dedicated to righteous people. For example, all women are physically alike but *Shari'ah* has forbidden man's marriage to certain women and even if he marries them, the Marriage is not lawful.

Similaly, the animals that *Shari'ah* has forbidden cannot become lawful even if *Bismillah* is recited at the time of slaughter. This is why it is rewarding to recite *Bismillah* on the lawful but an act of disbelief to recite on the unlawful.

"If anyone recites *Bismillah* while consuming wine or playing games of dice then he turns into a disbeliever." (*Fatawa Alamgiri.*)

Actually, it is unlawful to recite *Bismillah* at the commencement of everything that *Shari'ah* has disallowed, even on eating or drinking the forbidden things.

Our religion follows the Book. It is not based on custom. If we refuse to heed then we will have to answer on the Day of Resurrection and those who pat us on the back in encouragement on doing wrong will disappear there.

They accuse the seekers of Truth and teach their followers not to greet them and they deceive the simple Muslims. But, when they die, they will see the kinds of punishment in store for them in the grave.

The Friends of Allah اولیاءاللہ

اَلَآ اِنَّ اَوْلِیَآءَ اللّٰهِ لَاخَوْفٌ عَلَیْهِمْ وَلَاهُمْ یَحْزَنُوْنَ ० اَلَّذِیْنَ اٰمَنُوْا

وكَانُوايَتَّقُوْنَ ٥ لَهُمُ الْبُشْرٰى فِي الحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ، لاَ تَبْدِيْلَ لِكَلِمٰتِ اللهِ ، ذٰلِكَ هُوَ الفَوْزُ الْعَظِيْمُ ٥

{ Behold! Surely the friends of Allah - no fear shall be on them nor shall they grieve; those who believe and are God-fearing, for them are glad tidings in the life of this world and in the Hereafter. There is no changing in the words of Allah. That is the mighty triumph. } (Yunus, 10:62-64)

The *awliya* (friends of Allah) are they who have faith in their hearts, whose apparent life is based on God-fearing. They are free from the awe of the Day of Resurrection, and they will not fear or grieve. They do not regret what they miss in this life. The Prophet ﷺ said, "There are some slaves of Allah whom even the Prophet and the martyrs envy." He was asked, "Tell us who they are so that we may love them." He said, "They are those who love each other only for the sake of Allah, not for a monetary gain, not for relationship or ancestry. They love each other for Allah's sake only. [illegible]ir faces are radiant. They will be on pulpits of *noor* (light). Everyone will have fear but they will be fearless and undaunted. Others will grieve, but they will not." *(Tafseer Ibn Katheer.)*

Miracles are performed by the Prophets ﷺ and marvels by the *awliya*, and this is a fact. *(Ayn-ul-Hidaya.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: When Allah loves a creature, He Calls Jibreel علیہ السلام and tells him, "I love that slave, so you too love him." Thus, Jibreel علیہ السلام also loves him and proclaims in the heaven that Allah loves a certain slave and all of you must love him, and they too then love him. Then the slave is recognised on earth too (and the earthlings love him). And when Allah dislikes a creature, He calls Jibreel علیہ السلام tells him, "I dislike that slave so you too must dislike him," Thus Jibreel علیہ السلام also dislikes him and proclaims in the heaven, "Allah dislike him," So, they too dislike him. Then, he is disliked on earth too. }*(Mishkat.Mazahir-ul-Haq)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said that Allah says: If anyone antagonises My *wali* then I will declare war with him. And nothing is dearer to Me than that My slave should gain nearness to Me through what I have made obligatory. And My slave gets nearer to Me through constant (observation of the) supererogatory till I begin to love him. And when I love him I become his ear with which he hears and his eye with which he sees and his hand with

which he grasps and his leg with which he walks. And if he asks Me (for something), I give it to him surely. And if he seeks refuge in Me, I give him refuge. And I do not hesitate to do anything as much as to take out his soul. He dislikes death and I do not wish to displease him. }

(*abridged: Mishkat. Mazahir-ul-Haq. Tafseer Ibn Katheer.*)

The Message of the Hadith is that when a Believer is perfectly sincere and obedient, all his doings are for Allah alone. He hears and sees and uses his hands and feet in accordance with Shari'ah. He has trust in Allah and asks for His help. Everything he does is for Allah's pleasure.

Sayyidina Abdul Qadir Jilani رحمة الله عليه said:

The men of Allah represent the Prophets عليه السلام. So, accept what they tell you, for, they will pass on to you only the command of Allah and His Messenger, and only what they have forbidden. They speak only when they are told to speak. They do not do anything on their own and they do not let their passion become an associate with Allah. They submit to the Holy Prophet ﷺ completely in word and deed. They have heard Allah's saying, "So take what the Messenger gives you, and refrain from what He prohibits you."* They obey the Prophet till he conveyed them to Allah who had sent him. They become very close to the Prophet ﷺ and he brought them close to Allah. (*Fuyood Yazdani.*)

The initial portion of this Hadith contains Allah's declaration of war against enemies of a *wali*. Who can engage in war with Allah? Who is there that he will not recognise a *wali* after being told this and reading in the Qur'an that wali is Allah's friend.

However, Shari'ah commands us to recognise the *wali*. (Allah's friend) not to seek from him. We cannot recognise him and beseech him in contravention of Shari'ah. The reason why people dispute in spite of clear explanation is that some people only recognise the high status of the awliya but others also make supplication to them. The latter say that they get from the *awliya* what they seek.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ۭ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۝

{ Do then those who disbelieve think that they can take My servants as protectors besides Me? Surely we have prepared Hell for the disbelievers' hospitality. } (al-Kahf, 18:102)

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* al-Hashr, 59:7

It is clear, therefore, that it is unbelief to take a creature as one's Protector besides Allah.

If man evolves his own set of belief then that will not help him on the Judgement Day. Only the one prescribed by the Prophet ﷺ and observd by his Companions رضی اللہ عنہم will help.

For instance, one cannot call one's wife his mother. Shari'ah has outlined different status and functions for each. It is the same in every field of life and we have to respect Shari'ah. The Prophet ﷺ and *awliya* رحمۃ اللہ علیہ taught us to worship Allah alone. He alone is knower of the unknown, omnipresent and One who helps. They taught us to bow beforeHim. But, we began to worship them and to credit them with omnipresence and knowledge of unseen and power to solve our problems. We must realise that none of the Prophet ﷺ and *awliya* رحمۃ اللہ علیہ said that they possess these attributes.

Sayyidina Abdul Qadir Jilani رحمۃ اللہ علیہ said, "Have you not heard Allah's saying: O Dawood, We have made you *Khalifah* on earth; Read it carefully. He did not say not you made yourself *Khalifah*. Thus men of Allah have neither personal mind nor choice but they are subject to Allah's command and will. O you who are astray, do not argue for you have no evidence." (*Fuyood Yazdani.*)

Someone asked Sayyidina Luqman رحمۃ اللہ علیہ, "Are you not a slave of Banu Hashas?" He replied, "Yes, I am!" He asked "Are you not a shepherd?" He said. "Yes, I am!" He asked, "Are you not a black?" He said,"Yes! But tell Me what are you ariving at?" He said, "Why then is your assembly always full and people stand at your door and listen to you with interest?" He said, "Listen! Abide by what I tell you and you will become like me. Shut your eyes to the unlawful. Stop your tongue speaking wrong. Eat what is lawful. Preserve your private parts (from wrong). Speak the truth with your tongue. Keep your promise. Respect your guest. Look after your neighbour. Giveup meaningless pursuit. These things have brought me honour." (*Tafseer Ibn Katheer.*)

Sayyidina Luqman رحمۃ اللہ علیہ was a carpenter's slave. He once asked him to slaughter a goat and take to him the best of its meat. He took its heart and tongue to him. After some days, he asked him to slaughter a goat and take its worst pieces to him; he took the same two pieces as before. The master asked him how it was that he brought the same pieces as the best and as the worst. Luqman رحمۃ اللہ علیہ said, "When they are good, nothing in the body is better than them, but when

they are bad, nothing is worse than them." (*Tafseer Ibn Katheer.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "Many of the distress-stricken who are driven away from people's doors are such that if they swear on Allah then Allah will fulfil their oaths."} (*Muslim.*)

Remember that one who acts against *Shari'ah* cannot be a *wali*. How many *Ahadith* tell us that dajjal will perform many things that are uncommon yet he will not be a *wali* but an accursed because all his deeds will be against *Shari'ah*.

HADITH: { Sayyidina Abu Saeed al-Khudri رضی اللہ عنہ reported that the Prophet ﷺ related to them the story of Dajjal. The gist of what he said is: Dajjal will come but it is forbidden to him that he enter the road to Madinah. He will encamp outside Madinah and a man will visit him and he will be better than the rest. He will tell Dajjal, "I bear witness that you are dajjal about whom the Prophet ﷺ told us." Dajjal will say, "Tell me if I slay this man and bring him back to life, will you then still doubt me?" They will say, "No!" So, dajjal will kill that man and then revive him. When dajjal revives him, that man will say, "Now, I am more convinced about you." Dajjal will say, "I will kill this man," but he will not be able to hurt him.} (*Bukhari.*)

The Prophet ﷺ also said that this dajjal will also ask the sky to pour down rain and it will rain. He will command the earth to grow crop and it will do so. He will also go to a tribe but they will not believe him and instantly all their belongings will perish. He will go to another tribe who will believe him as god and instantly, at his command, the clouds willl pour rain on them and the land will grow crops and fruit, and their animals will become healtheir than before and give more milk. He will travel over every land except Makkah and Madinah. (May Allah save all Muslims from his mischief. *Aameen!*) (*Tafseer Ibn Katheer.*)

Imam Shafa'ee رحمۃ اللہ علیہ said, "If you see anyone walk on water and fly in air do not take him to be a *wali* unless all his deeds conform to the Quran and Hadith." (*Tafseer Ibn Katheer.*)

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ reported on the authority of Sayyidina Abu Bakr رضی اللہ عنہ, "Find the pleasure of Muhammad ﷺ in (the service and love) of the people of his house." } (*Bukhari.*)

However, we find many people today who claim to love the Prophet's family but keep far away from Shari'ah. Let those who call

them selves *Sayyid* know that the word means *'chief'* or *'leader.'* If they are leaders of Muslims then they are truly *Sayyid*. If they are strong on the path of Shari'ah then being *Sayyid* guarantees them honour and nobility. However, today, Some *Sayyid* are foremost in the worst kind of *ignorance*. Even the greedy *peers* are *Sayyid* and the greedy Mawlvis, too. The heirs to *peers* are *Sayyid*. Those who deceive the unwary and usurp their offerings are also *Sayyid*. They who neglect *Salah* and fasting and play dice games, chess and cards at the shrines are also *Sayyid*. And, the deserters of mosques who throng the gatherings of *qawwali* and watch prostitutes dance are also *Sayyid*.

There was a time when a *Sayyid* was foremost in observing *Shari'ah*, in learning, in truth and generosity, in manners and righteousness and in deeds. Today, most of them lead in ignorance and neglect of Shari'ah in observing disbelief and polytheism and *bidah*. They get people to worship hair, shirt, vessels, shoes, footprints.

The Prophet ﷺ lived for fifty three years at Makkah and ten at Madinah, but at neither place none of these things (belonging to him) is worshipped. In fact, the pilgrims are not allowed to touch the grill around his grave.

Some of the so-called *Sayyids* have forsaken worship of Allah, supplicating Him, practicing piety, working for the Hereafter and fearing Allah. How are they Sayyid? Even their looks do not conform to *Shari'ah*.

The leadership of the Sayyid lay in believing and getting others to believe in *tawheed* (Monotheism), conducting themselves on Prophet Muhammad's *Shari'ah* and getting others to do that. They have neglected that and taken leadership of waywardness.

"If anyone belittes the *Sunnah* then he is a disbeliever but if, in spite of giving it respect he neglects it without valid reason then he is a sinner." *(Ayn-ul-Hidayah)*

Sayyid and *wali* are only those who observe the *Shari'ah* and all *fard*, *wajib* and *Sunnah* and their lives are examples of deeds and *taqwa*. They are Believers. They are loved by Allah.

If anyone neglects the *Sunnah* and does not recognise them as true then he is a disbeliever. If he regards them as light and so neglects them but respects them as True then he is a sinner because there is warning on neglecting them. *(Fatawa Alamgiri)*

Let every Muslim who calls himself a Sunni see how far he observes *Sunnah* of the Prophet ﷺ.

"If he omits *Sunnah* but respects them as True then he is sinning for the omission otherwise he is a disbeliever because of his disrespect."

(*Ghayat ul Awtar. Durr Mukhtar.*)

The more one observes the *Sunnah*, the more higher his rank. The lesser his observance, the poorer his rank. And he who takes a way against *Shari'ah* and *Sunnah* there is likelihood he may become a tool of the devil (which means that he may attain the devil's status). He can never be a *wali*, unless he is out of his senses. (*Ayn al-Hidayah.*)

Consigning Reward ایصال ثواب و فاتحہ

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that a man came to the Prophet ﷺ and said, "O Messenger of Allah, my mother has died and could not leave any instruction. I suppose that if she could speak, she would have given charity, surely. (Now,)if I give charity on her behalf would she get reward for that?" The Prophet ﷺ said, "Yes (she will get)." } (*Muslim.*)

HADITH: { Sayyidina Abdullah ibn Abbas رضی اللہ عنہ reported that the Prophet ﷺ said: A dead man in his grave is just like a drowning man who awaits the supplication of his near ones like a father, mother, brother or friend to reach him. When it does, it is dearer to him than the world and what it contains. And Allah, the Exalted, gives to the occupants of graves blessings many times greater than the size of mountains because of the supplication of the earthlings. The best gift from the living to the dead is *istighfar* (asking forgiveness of Allah) for them. }

(*Mishkat.Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: When a man dies, his deeds stop (with him) except three deeds (whose reward he continues to get after death).
(1) a recurring charity.
(2) Knowledge that continues to benefit other people, and
(3) a pious son who makes supplication for him. } (*Tirmizi.*)

"According to Imam Abu Hanifah رحمۃ اللہ علیہ the reward of *Salah*, fasting, *hajj*, charity, etc. continues to be derived."

(*abridged*) (*Ayn ul Hidayah.*)

One can convey reward to the dead on, food and drink, clothing, good deeds and charity. It does benefit the dead. However, the custom of reciting Fatihah on food and drink is evil. As it is, reciting *Fatihah* is not bad but so much restriction is placed by some people that unless it is recited over food and drink, no one may eat or drink or be served even if young children are starved for food.

HADITH: { Sayyidina Abdullah Ibn Abbas رضی اللہ عنہ reported that Jibril علیہ السلام when he was seated with the Prophet ﷺ, heard a gate being opened high up. He looked up and said, "The gate of heaven is opened and it is opened only today." An angel came out of it and Jibreel علیہ السلام said. "This angel has come down on earth only today. He has never come down before that.".The angel came and greeted the Prophet ﷺ and said, "Glad tidings to you, for you have been given two lights which no Prophet ﷺ before you had been granted-(they are) *surah al-Fatihah* and the last verses of *surah al-Baqarah.* Against every letter that you recite from it, you will be rewarded." }

(Muslim. Nasai. Mishkat. Mazahir-ul-Haq. Tafseer Ibn Katheer. Tafseer Mazahir. -Tafseer Mawahib ur Rahman. Tafseer Haqqani.)

No one can deny this *surah*. Four others were revealed before it - *al - Alaq, al-Qalam, al-Muzzammil,* and *al-Mudaththir*. *Surah al-Fatihah* is the fifth *Surah* to be revealed. The Surah al-Alaq is in the last (30th) part, the other three in the 29th while *Surah al-Fatihah* begins the Quran.

Allah, the Exalted, has adorned the heaven with the moon, sun and stars, Paradise with the houris (its maidens), the angels with Sayyidina Jibreel علیہ السلام, the Prophet علیہم السلام and Messengers علیہ السلام with Sayyidina Muhammad ﷺ, the months with Ramadan, the days with Friday, the nights with *Laylat-ul-Qadr*, the earth with mosques, the Mosques with *Bayt Allah*, the books with the Quran and the Quran with *al-Fatihah* and *Surah al-Fatihah* with بسم اللہ الرحمٰن الرحیم *(the tasmiyah)*. Then who is it that will not recite Surah with such blessings?

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: The like of it (*Surah al-Fat'hah*) is not found in the Torah or in the Injeel or in the Zaboor. }

(abridged-Darami. Mishkat. Mazahir-ul-Haq. Tafseer Haqqani.)

HADITH: { Sayyidina Abdul Malik ibnn Umayr رضی اللہ عنہ reported that the Prophet ﷺ said: There is cure for every illness in *Surah al-Fatihah.* } *(Mishkat. Mazahir-ul-Haq. Darami.)*

It is *wajib* to recite this *Surah* in every *raka'ah* of *Salah* except the last two of *fard salah* where it is *Sunnah* to recite. In every *raka'ah* of every *Salah*, except these two *raka'aht*, it is *wajib* to recite al-Fatihah whatever the nature of *salah-fard*, *Wajib*, *sunnah*, *taraweeh*, *Friday* or *eed*. In the Hanafi school of thought, the *Muqtadee* does not recite it behind the imam.

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِىْ وَالْقُرْاٰنَ الْعَظِيْمَ ٥

{ And certainly we have given you (O Prophet) the seven of the oft - repeated and the Mighty Quran. } (al-Hijr, 15:87)

It is the *surah* that it is repeated in the *salah* often. No other *surah* has this distinction. Those people who do not offer *salah* accuse those who are regular of not reciting *al Fatihah*. The illiterate do not respect *salah* so they do not esteem *al-Fatihah* of the *salah* but they value *al-Fatihah* that is recited over their offerings and vows. If they had regarded this *surah* highly then they would be regular at *salah* as they are at offerings and vows.

The *Mawlvis* and *peers* who encourage people to hold *urs*, the *eleventh day*, Muhurrum functions, etc. never themselves arrange these things at their own homes. Perhaps, they consider it proper to be fed but not to host others. They get their devotees to prostrate at shrines but never themselves do it. They instigate people to make *ta'ziyah* but never make their own contribution. In short, they enjoin something upon other people but conduct themselves in some other way. They do not prostrate at graves, kiss it place covering over it, circumambulate round it, or drink the water with which it is washed (but compel others to do it).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَالَاتَفْعَلُوْنَ ٥ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَالَا تَفْعَلُوْنَ ٥

{ O you who believe, why do you say that what you do not? It is most hateful in the sight of Allah that you say that what you do not. } (as-Saff, 61:2-3)

The Prophet ﷺ said that a hypocrite has three characteristics. *When he speaks, he lies; when he is entrusted with something, he behaves treacherously.* (*Tafseer Ibn Katheer.*)

Allah addresses the Believers, not the unbelievers. He asks them why they say what they do not practice. This displeases Him much.

But, the truth is that they know that these things are not allowed. In fact, they are unlawful. They deceive the simple folk to earn their livelihood.

You must have seen many people donate thousands of rupees and huge mansions, gardens, etc. in Allah's way but they do not recite *surah al-Fatihah* on that, yet they get the reward. Then why is it necessary to recite it on food? It is only a ploy of the greedy *peers* and *Mawlvis*. The reward for charity and the reward for surah al-Faithah are two distinct things.

If we have some money and we hope to consign its reward to someone then we must give it to a charity in Allah's name. But, if we keep it before us and recite over it *al-Fatihah* then we will get reward for the *surah* not the charity, because we retain the money with us. If we give the money to a needy person then we will get reward for it. We can then pray to Allah to convey the reward for each thing *al-Fatihah* and the charity - to a certain person. Then the rewards will accrue.

The same thing applies to food. The deserving must be fed first. Then, we may pray to Allah and recite al-Fatihah, etc and request Him to convey the reward of the feeding and of the Fatihah to a certain person.

If the Prophet ﷺ had ever recited on food or drink and made a supplication them he had done it to receive blessings. Then, the food for ten or five hunderd sufficed fifty or a thousand and this was one of his miracles; it was not to convey reward to anyone.

***HADITH*:**{ Sayyidina Anas رضی الله عنه said that the Prophet ﷺ had just married Sayyidah Zaynab رضی الله عنها when his mother prepared *hais* with some dates, clarified butter and curd. She asked him to take it to the Prophet ﷺ and say, "My mother has sent it you along with her greetings saying that it is a small gift from us." So, Anas رضی الله عنه went and said what his mother had instructed him to say. The Prophet ﷺ said, "Place it here and invite so-and-so (giving some names) and invite those you come across on the way." So, Anas رضی الله عنه invited those whom the Prophet ﷺ named and also those he came across so that the house was crowded with them. The Prophet ﷺ asked him how many there were, and Anas رضی الله عنه said that there were nearly three hundred people. Than he saw that the Prophet ﷺ put his hand on the *hais* and made a supplication that Allah wished. And, he began to serve ten people at a time instructing them to call the name of Allah before eating and to eat from the portion nearest to him. So, when these people had eaten to their satisfaction, they

went out and another group entered till all of them had eaten. The Prophet ﷺ then said to Anas رضی اللہ عنہ, "Anas, pick up the bowl." He picked it up but could not confirm whether there was more of it when he had put it down or when he removed it. } (*Mishkat. Mazahir-ul-Haq.*)

Whatever we give to a needy in kind does not reach the soul to whom we convey the reward but the reward itself does reach it. Some people imagine that the very thing reaches the soul, so they set up points to offer water to the thirsty in Muhurrum to quench the thirst of Imam Husayn رضی اللہ عنہ. Milk is given in charity when an infant dies imagining that it cannot chew food so only milk should be given. These are wrong beliefs, neither a fixed date nor an item is prescribed to consign reward.

What is worth pondering over is that the poor have a right over the food prepared to convey reward to a soul, not the rich. However, it has become custom any to serve the rich, and if there is a surplus, the poor who are kept waiting at the door are allowed to eat. What is this if not ignorance?

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ

{ The alms are only for the poor and the needy. }

(at-Tawbah 9:60)

Let us see who the poor and needy are: Suppose food was cooked with an intention to gain reward. Those invited finished eating and while departing were handed over a rupee each in the name of Allah. Those that took the rupees were deserving but those that did not take it were not deserving of the meal, because it was meant for the poor.

Those people who prepare meals against vow or an the eleventh of amount or other festivals, they do not do it for Allah's sake but, mostly they intend to please fellow human beings. They hope that they would thereby augment their livelihood and gain their desires otherwise they would suffer loss. We have seen previously in a relevant chapter that it is polytheism to do so and so unlawful.

Only Allah can reward for a pious deed, not a *wali* or *peer*. So we must not give anything except in the name of Allah. In the same way, no creature can give us blessing in our provision. And none can raise our honour. Sayyidina Abdul Qadir Jilani رحمۃ اللہ علیہ has said: "He bestows favour on whom He wills and multiplies sustenance of whom He wills. All good is in His Hand and the world is in His possession. Richness and poverty are in His control and He endues with honour whom He pleases

and strips of honour whom He pleases. No one has any authority alongwith Him. So, the intelligent is who clings to His door and turns away from every other door." (*Fuyood Yazdani.*)

The idolators of Makkah confirmed that the blessings they enjoyed were from Allah and they were grateful to him too. However, their mistake was that they thanked others too besides Allah for the blessings. Today, Muslims include the *awliya* in their thanks.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ
بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ ○

{ And they assign to Allah, of the crops and the cattle that He created, a portion, and say, "This is for Allah" - so they pretend - "and this is for our associate-gods." So what is for their associate-gods reaches not Allah; and what is for Allah reaches their associate- gods. Evil is what they judge! }

(al-Ana'm, 6:136)

While all of us agree that the land, its produce, the animals and everything we use belongs to Allah yet the general impression is the same as it was in ancient times that Allah's favours on us are dependant on the pleasure of His righteous creatures - a *peer*, a Prophet, an angel, etc, even a favourable star position.

Today our Muslim brothers are not as careful of *salah*, fasting, etc. as they are of their festivals and vows, etc. They hold the same conviction as the ancients held that their *peers*, etc, have a say in matters concerning their fate.

Sayyidina Abdul Qadir Jilani رحمة الله عليه has said about such people, "Who fed you when you were in the womb of your mother? Today, you rely on yourself, on the creatures, on dinars and dirham, on your buying and selling, on the governor. That on which you rely is your deity as is everything you fear and count upon, and everyone you look at as source of your profit or loss without being convinced that Allah has provided you through him. But you will soon know your fate. Allah will snatch from you your hearing, sight, grasping power, and everything you rely upon besides Him and He will break your ties with the creatures.

(*Fuyood Yazdani.*)

وَيَعْبُدُونَ مِنْ دُوْنِ اللّٰهِ مَالَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَّلَا يَسْتَطِيْعُوْنَ ٥

{ And they worship, instead of Allah, that which controls for them no sustenance from the heavens and the earth, nor have they any power. } (an-Nahl, 16:73)

Whoever they worship besides Allah, be they *peers*, *jinns* or any creature, cannot get them rain or crop. Only Allah is the Master of these things and whatever they worship are helpless and dependant on Him.

If these people are advised to approach Allah who gives everyone and will give them too, they present the plea that they cannot approach Allah directly just as a king or officer cannot be met without intermediaries. They argue that a higher storey can only be reached through the stairease, water can be drawn from a well through a bucket and rope.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ۚ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ٥

{ So strike not any similitudes for Allah. Surely Allah knows, and you know not. } (an-Nahl, 16:74)

Allah does not need any intermidiary. He hears and sees. He knows what we do and what we will do in future.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ٥

{ And certainly we created man, and we know what his soul whispers him - and We are nearer to him than his jugular vein. } (Qaf, 50:16)

Why should you leave One Who is so near and seek those that are far off? He who will give us, listen to us, forgive us, is so near while the others are far away and will take time to find.

Fatihah After Salah نماز کے بعد فاتحہ

There is another bone of contention: *Whether Fatihah should be*

recited after salah.

HADITH: { Sayyidina Abdullah ibn Masood رضی اللہ عنہ said, "Let not anyone give the devil a share in his belief by imagining it to be necessary to turn to his right while sitting after *salah* because I have seen the Prophet ﷺ sit to his left often. }

(Muslim. Bukhari. Mishkat. Mazahir-ul-Haq.)

It is not accepted in India that one may turn to left after *salah* or move away from his place without offering *sunnah salah* or optional *salah*.

HADITH: { Sayyidina Abu Musa رضی اللہ عنہ reported that the Prophet ﷺ said: The example of the house where Allah is remembered and where Allah is not remembered is like the living and the dead.}

(Muslim.)

HADITH : {Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said : When one of you has finished offering (*the fard*) *salah* in the mosque, he must leave some portion of *salah* for his home, because Allah grows blessing in homes through *salah.*} *(Muslim Mishkat Mazahir ul Haq.)*

HADITH: { Sayyidina Abdullah ibn Sa'd رضی اللہ عنہ reported that he asked the Prophet ﷺ where it was better for him to offer *salah*, at home or in the mosque. He said, "Do you not see how close my house is to the mosque yet it seems good to me that I offer my *salah* at my home; however, the mosque is appointed for the *fard.*} *(Ibn Majah.)*

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: Do not turn (Your) houses into graves. (meaning offer *salah* there).} *(Ibn Majah. Abu Dawood. Mishkat.Mazaohir ul Haq.)*

HADITH: { Sayyidina Zayd ibn Khalid رضی اللہ عنہ reported that the Prophet ﷺ said: Apart from the *fard salah*, a man's best *salah* is at his home.} *(abridged Bukhari.)*

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said; After offering the *fard* is it too much for you to move from that place forward or backward, or to the right or to the left? }

(Ibn Majah Abu Dawood.)

"After the fard that are followed by the *sunnah salah*, the *imam* should move from the place to the right or left, or behind, or go home and offer the *sunnah.*" *(Ayn ul Hidayah.)*

When the *imam* finishes the *salah* of *zuhr*, *maghrib* and *isha* then it

is makrooh to remain seated. He must immediately stand up for the *sunnah* and not offer the *sunnah* at the same place but move to the right, left or backwards, and, if he likes, he may go to his home and offer the *sunnah*. (*Fatawa Alamgiri.*)

The home is the best place to offer all *sunnah* and optional *salah*. This is what the Prophet ﷺ has said -- even better than offering it in the Masjid Nabawi although the reward here is fifty thousand times for each *salah*. (*Ayn ul Hidayah.*)

HADITH: { Sayyidina Mughirah ibn Sha'bah رضی اللہ عنہ reported that the Prophet ﷺ said: After offering the *fard* the *imam* must leave the place where he offered the *fard*. He should not offer other *salah* there.} (*Abu Dawood. Ibn Majah.*)

No one conducts himself today on these Ahadith, not even the Ahl-Hadith and Ahl-Taqleed. We might get one in a thousand who abides by them.

Thus the question of reciting the second *fatihah* does not arise at all. If the *imam* is required to move away from there after the *fard salah* then where is the issue of the *fatihah* and it is better for the *muqtadees* to go home after the *fard salah* and offer the *sunnah salah* there. This leaves us with the *fajr* and *asr salah* after which there is no *sunnah*.

"If the *sunnah* supplication is made in an audible voice that the next persons may learn it then there is no harm in that. Once they have learnt it,however, then it is *bid'ah* to raise the voice. And, if the aim was not to teach then it is *makrooh* (to raise the voice)." (*Ayn ul Hidaya, Fatawa Alamgiri.*)

In spite of that the ignorant people compel the *imam* to repeat the *fatihah* three or four times and he obliges lest they throw him away. The people on their part take it to be a religius exercise.

The truth is that immediately after *salah*, the *imam* ceases to be an *imam* and the *muqtadees* too cease be as such. Both are free to go to their home, or to continue sitting there and make a supplication make *zikr*, or involve blessings on the Prophet ﷺ.

Shaking Hands After Salah نماز کے بعد مصافحہ

HADITH: { Sayidina Qatadah رضی اللہ عنہ said that he asked

Sayyidina Anas ibn Maalik رضی اللہ عنہ if the Campanions were accustomed to shake hands.He said ,"yes (they shook hands)."}

(*Bukhari.Termizi.*)

HADITH:{ Sayyadina Abdullah ibn Mas'ood رضی اللہ عنہ reported that the Prophet taught him the *tashahhud* and took his hand between both his and shook hands .} (*Bukhari.*) Imam Bukhari also created a chapter on this subject, thus:

"Chapter: On shaking hands with both hands, and Hammad ibn Zayd shook hands with Abdullah ibn Mubarak رضی اللہ عنہ with both hands."

(*Bukhari.*)

The Hanafi *ulama* have concluded this Hadith and the foregoing text that we must shake both hands.

" It is *sunnah* to shake hands and one must shake both hands on meeting." (*Mazahir ul Haq.*)

HADITH: { Sayidina Bara ibn Aazib رضی اللہ عنہ repoted that the Prophet ﷺ said: When two Muslims meet one another and shake hand, Allah foregives them before they separate.}

(*Tirmizi, Abu Dawood, Ibn Majah. Mishkat.*)

Let us examine this with a cool mind .If we become angry then we will get nowhere. It is *sunnah* to shake hand on meeting but we are discussing post - prayer hand - shaking. At some places, people get up after the *fard salah* and shake hands with the *imam* one after the other and then with each other. Let us see about it.

"Shaking hands after the morning (*salah*) is *mubah* (recommended) according to the *Shfa'ee* school but *makrooh* according to the Hanafis."

(*Mazahir ul Huq.*)

Shaking hands is the culmination of *salaam*. As for, the hand-shaking after *fajr* and *asr salah* practiced in the Haram, Mulla Ali Qari رحمۃ اللہ علیہ has written a treaties on it concluding that it is disallowed." (*Ayn ul-Hidayah.*)

Thus, according to Imam Shafa'ee it is *mubah* to shake hands after the *fajr* and *asr* but not allowed after every other *salah*. Beside, he has that it is mubah not *fard*, wajib or *sunnah*. And according to Hanafi school it is Makrooh after every *salah*, even the *eed* and friday *salah*.

"Handshaking is *sunnah* after *salaam* on meeting but there is no evidence in *shari'ah* of it after *salah*. Rather, some have called it a *bid'ah*

and makrooh." (*Sharah of Abu Dawood.*)

"Handshaking after the *salah* of *asr* or Friday has no basis but is a *bid'ah* because of time fixation. Some *ulama* have explaind that it is *makrooh*." (*Mazahir ul Haq.*)

"It is stated on the authority of muheet that handshake after *eed salah* is *makrooh* in any case because the Companions رضی اللہ عنہ never did it. This is the practice of the *Shi'as*. (*Ghayatul Awtar.*)

It is written on the same page of *Ghayat ul Awtar* marginal notes that handshake after every *salah* is *makrooh* becouse we have no evidence of it from the Companions رضی اللہ عنہم and this is the practice of the *Shi'as*.

We may conclude that most of the Hanafi *ulama* have declared that it is better not to shake hands after *salah*.

The Generous & The Miser سخی اور بخیل

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ، وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

{ So fear Allah as much as you can, and listen, and obey, and expend; it is better for your own souls. And whosoever is saved from the avarice of his own soul, so those -- they are the prosperers.} (at-Taghabun, 64:16)

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ۝

{Surely the alms giving men and the alms-giving women -- and they lend a goodly loan to Allah-- it shall be multiplied to them and for them shall be a generous reward.} (al-Hadeed, 57:18)

Allah rewards those who give charity to the poor and needy seeking His pleasure anything between ten and seven hundred times and even more. (*Tafseer Ibn Kather.*)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ، كَالَّذِيْ يُنْفِقُ

مَالَهُ رِئَاءَ النَّاسِ وَلَايُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

{O you who believe! Make not void your charity by reproach and injury, like one who expends his wealth to show off to the people and believes not in Allah and the last Day.}

(al,Buqarah, 2:264)

The Sin incurred by showng off favour and reminding of favoures and hurting anyone offsets the reward against charity-giving. *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Bakr رضی اللہ عنہ reported that the Prophet ﷺ said: He will not enter Paredise who is deceitful, a miser and who keeps reminding people of his favoures.} *(Mishkat. Mazahir ul Haq.)*

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۔ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۔ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ○

{O you who believe! Expend of the good things which you have earned, and of that which we bring forth from the earth for you and aim not at the bad of it to expend it in charity,while you would not take it yourselves unless you close your eyes on it. And know that Allah is Self-Sufficient, praise worthy.}

(al-Baqarah, 2:267)

Allah instructs His slaves to spend in charity from the best of the wealth He has given them. They should not give the rotten and the unwanted thrown away things. Allah is Pure and does not accept the impure. *(Tafseer Ibn Katheer.)*

"If one gives to a mendicant for the sake of Allah from the unlawful wealth and hopes for reward then he becomes a disbeliever. And if the mendicant knows it and prays for him and the giver says *Aameen* then he becomes a disbeliever." *(Mazahir ul Haq. Fatawa Alamigiri. Ayn al Hidayh.)*

Those people must think it over who go to the homes of prostitutes, dancers, singers, players, keepers of wine - and gambling dens, inerest-takers and deliver sermons and organise *milad* and make long supplications for them. Also, those must thinke about this who receive gifts and on pocketing it say *"May Allah reward you* (جزاك الله) ."

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ ، وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ، وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ٥

{ The similitude of those who expend their riches in the way of Allah is as the similitude of a grain that grows seven ears, in every ear a hunderd grains. And Allah multiplies in manifold to whom He will. And Allah is All-Embracing All-Knowing .}

(al-Bagarah, 2:261)

The virtue is multiplied seven hundred times.. *(Tafseeer Ibn Katheer.)*

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: If anyone gives charity something pure and lawfully acquired equal to a date--and Allah accepts only the pure and lawful -- then Allah does accept it with His Right Hand. And Allah nurtures and grows the charity for the giver , in the same way as someone nurtures a colt,till the charity (or its reward) becomes like a mountain.}

(Mishkat. Mazahir ul Haq.)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: charity does not reduce wealth (rather there is blessing). And it one forgives another (although he is able to relalite), Allah increases his honour .And no one humbles himself for Allah but Allah exalts him.} *(Mishkat. Mazahir ul-Haq.)*

HADITH: {Sayyidina Ali رضی الله عنه reported the Prophet ﷺ as saying: Hasten to give charity because charity acts as a barrier which stops calamity.} *(Mishkat.Mazahir ul Haq.)*

HADITH:{Sayidina Anas رضی الله عنه reported that the Prophet ﷺ said: Sadaqah cools down Allah's anger and averts evil death. }

(Mishkat. Mazahir ul Haq.)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said that Allah says: O son of Aadam! Spend and I will spend on you (meaning, give you). } *(Mishkat.)*

HADITH: { Sayyidina Abu Umamah رضی الله عنه reported that the Prophet ﷺ said: O son of Aadam! It is better for you to give away what surplus you have above your needs and it is worse for you to with hold it. And you are not blamed for retaining what you need. And spend first on your family.} *(Mishkat.Mazahir ul-Haq.)*

HADITH: { Sayyidina Abu Sa'eed رضی اللہ عنہ reported that the Prophet ﷺ said: If a Muslim clothes a Muslim who is naked then Allah will clothe him with one of the green garments of Paradise. And if a Muslim feeds another who is hungry then Allah will feed him with some of the fruits of Paradies. And if a Muslim gives water to another who is thirsty then Allah will give him to drink from wine that is sealed.}

(Mishkat,Mazahir ul-Haq.)

HADITH: { Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said : If a Muslim plants something or sows seed which man, bird or beast eat then that is a charity from him.} *(Mishkat. Mazahir ul-Haq.)*

HADITH: { Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: Envy is not allowed except for two persons: a man whom Allah has given knowledge of the Quran (and he has it in memory) and he recites it by day and night (and worships Allah), and a man whom Allah has given property and he spends from it by day and night on (virtuous tasks on) other.} *(Mishkat Mazahir ul -Haq.)*

HADITH: { Sayyindina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: There is not a day when two angels of the morning come down , one of whom keeps saying, "O Allah! Replenish him who spends (give more than what he gives in virtuous ways). And the other says, "O Allah! Destroy the property of the niggardly."}

(Mishkat. Mazahir ul-Haq.)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: The generous is near Allah's mercy, near Paradise, near the people, but is far away from Hell. And the niggardly is far from Allah's mercy, far from Paradise, far from people, but near the Fire. And an ignorant generous man is dearer to Allah than a niggardly worshipper,} *(Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Generosity is a tree in Paradise. Thus he who is generous will seize its branch and the branch will not leave him till it brings him into Paradise. And niggardliness is a tree in Hell. Thus, he who is niggardly will seize its branch and the branch will not spare him till it brings him into Hell.} *(Misshkat. Mazahir ul- Haq.)*

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا هُمْ يَحْزَنُوْنَ ۝

{Those who expend their riches by night and day, secretly and openly, for them is their reward with their lord. and no fear shall be on them,nor shall they grieve .} (al-Baqarah, 2:274)

Howsoever one speds, he must spend in pious pursuit and he must not show off.

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

And those who hoard up gold and silver and expend it not in the way of Allah-so give the glad tidings of a painful chastisement.} (at-Tawbah, 9:34)

يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ۝

{ On the day when it shall (all) be heated in the fire of Hell, and therewith their, forheads and their sides and their backs shall be branded, (saying,) "This is what you hoarded up for yourselves, so taste you now what you used to hoard up."} (at-Tawbah, 9:35)

He who does not pay *zakah* will be branded with his own wealth after heating it in the fire. He will endure this punishment for fifty thousand years after which he will be shown his destination in Paredise or Hell. (*Tafseer Ibn Kathar.*)

وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّا اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ۝

{There is nothing that prevents that their expendings be accepted from them, but that they disbelieve in Allah and His Mesenger, and that they come not to offer the *salah* but sluggishly, and that they expend not but unwillingly.} (at-Tawbah, 9:54)

The conditon for acceptance is belief. (*Tafseer Ibn Katheer.*)

There is the example of people in a wedding. They spend lavishly on invitation cards, muscians, dancers, etc. But when it comes to paying the *mawlvi* who performed the wedding, they give him a paltry sum of money and sometimes see him, off on the promise to pay him later. Our

rich people have made it a principle to open their coffers for devilish pranks but to deny due rights to the *mawlvis*. This is tantamount to inviting Divine punishment.

Even sweeper are well paid by civic agencies who give them other benefits too. In comparison the *imams* of mosques and the teachers in religious schools are paid a mere one-tenth of the sweepers' salary and get no other benefit although they are religious scholars. If they are dismissed from service, they have nothing on which they may maintain themselves. yet, when the wealthy people are in distress they run to these very scholars and beg them to pray for them. Why do they not aproach their devil compatriots at such times whom they keep near them when they are happy.

If a really generous man happens to face difficulty then thousands of men raise their hands in supplicaton without being reguested. They will make a sincere prayer to Allah to remove his difficulty. If a miserly man faces a difficulty then other men pray to Allah to augment his distress.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ۚ وَاسْتَغْفِرُوا اللّٰهَ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

{....and establish the *salah* and pay the *zakah* and lend unto Allah a goodly loan. And whatever good you forward for your souls, you shall find it with Allah better and greater in recompense. And seek forgiveness of Allah. Surely Allah is Forgiving, Merciful.} (al-Muzzammil, 73:20)

The wealthy people are like young children, If their parents bring them packets of sweets, they keep all with them and do not share with others even though they cannot eat all the sweet themselves. In fact, they will neither eat nor let others eat. The wealth with the wealthy is like that. These people cannot consume all of it in their life-time but they will not share it with others. They will die leaving behind millions of rupees but would not give anything to the religious schools, mosques or orphanages. They will not give anything to religious scholars.

Allah tries these wealthy men through sickness when doctors disallow them rich food and their money cannot satisfy their craving for food. Or, He tries them through litigation when they have to pay hefty lawyers' fees, and they have no time for their meals, and cannot sleep.

They may be millonairs but they lack peace of mind.

They live in the comfort of their mansions while the religious scholars subsist in huts. Are they not oppressing the scholars? In spite of that they respect the scholars.

وَاَنْفِقُوْا مِنْ مَّارَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ۝ وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۭ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝

{And (O Believers) expend out of that which We have provided you as sustenance before death comes upon anyone of you, and he says, "O my Lord, would you not respite me to a near term so that I would give alms and become one of the righteous. But Allah never respites any soul when its term comes. And Allah is Aware of what you do.} (al- Munafiqun, 63:10-11)

Allah instructs us to spend in obedience to Him before we die otherwise hope for respite will not help us at the time of death. When the time comes, it cannot be averted. *(Tafseer Ibn Katheer.)*

Death cannot be post poned. And Allah knows who is truthful in his speech. Even if they were given respite, they would forget their pledges and continue in their wrong ways. *(Tafseer Ibn Katheer.)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ

{O you who believe! Expend of that wherewith We have provided you, before there comes a day wherein there shall be no bargaining , nor friendship, nor intercession. And the disbelievers -- they are the evidoers.} (al- Baqarah, 2:254)

Allah tells us that we must spend our wealth on pious effort while we live. On the Day of Resurrection, no amount of wealth or kinship will help. *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Sa'eed رضی الله عنه reported that the Prophet ﷺ said: That a man should spend (in charity) a dirham in his lifetime is better than his spending a hundred dirhams at the time of his death .} *(Misshat. Mazahir ul Haq.)*

HADITH: { The Prophet ﷺ said, " Is there one of you to whom his heir's properly is dearer than his own?" The Companion رضی اللہ عنہم said, "O Messenger of Allah ! No." He said ," But I see that you love your heirs' property more than your own because your wealth is what you spend in Allah's way while you are alive. What you will leave behind is not your property but it is the property of your heirs. Hence, (the fact) that you spend little in Allah's way and amass more is evidence that to you the wealth of your heirs is dearer than your own.} *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Abu Huryrah رضی اللہ عنہ reported that the Prophet ﷺ said A man keeps saying , " My property, My property !" But the truth is that of his wealth only three things belong to him.
(1) Whatever he has consumed and thus finished.
(2) That which he donned and wore away.
(3) That which he gave away in Allah's cause and (thus) accumulated for the Hereafter. Whatever he has apart from these three things, he will leave behind him for other people .} *(Mishkat.Mazahir ul Haq.)*

اَلَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝

{Who establish the *salah* and expend of what we have provided them. Those then in truth are the Believers. For them are high ranks with their Lord, and forgiveness, and generous Sustence.}
(al-Anfat, 8:3-4)

You must pay *zakat* if that is due on you. Besides, keep giving charity, and giving rights of fellow men. All people are Allah's family and the dearest of His slaves to Him is he who is foremost in dispensing good to the creatures. your wealth is actually a trust placed with you by Allah and you will soon past with it . So, do not love it . Those who have virtues are the real believers.

Standing up قیام کی دلیلیں

If we keep hearing and doing something since childhood , we form a habit of it and soon regard it as worship and part of religion. If that happens to anyone, he is inspired easily to repent. Our religion is revealed and is in the Books, it is not based on custom We have to follow the Qur'an, the Ahadith and the rulings of the Hanafi *ulama*.

***Evidence* 1:**

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ

{That you may believe in Allah and His Messenger, and may help him and honour him.} **(al-Fath, 48:9)**

It is *wajib* and *fard* to respect the Prophet ﷺ. If anyone is disrespectful in the least then he will deprive himself of the blessings of the Prophet ﷺ. (*Tafseer Haqqani.*)

The people who stand up in gatherings of *milad* stand up on believing that the Prophet's ﷺ soul has arrived. They cite this verse but they are wrong in citing this verse because to honour does not mean that one has to stand up. If the verse require us to stand up then that would not be merely ***mustahabb*** but would be *wajib* or *fard*. It would be a grave sin to neglect it then but the Companions رضی اللہ عنہم never stood up when the Prophet ﷺ came to them .In fact, the Prophet ﷺ disallowed his Companions رضی اللہ عنہم to stand up out of respect for him on his arrived . In contrast to that , the fake *peers* and *mawlvis* today seem to unuderstand the Qur'an better ! However the fact is that to honour him is to support him religion and to be steadfast in religion. (*Tafseer Haqqani.*)

It is also to fill one's heart with his respect and to conduct oneself on his *sunnah*.

***Evidence* 2**: Their second arguement is that they stand up not regarding it to be part of honour but to gain reward. Again, this is a baseless argument because a reward would acrue certainly if it is known from the Qur'an or Hadith, but as a mere intellectual argument it does not hold.

"Whatever you make up with your mind is merely dust though you may think of it as pearls." (*Fatawa Alamgir.*)

"It is straying to abide by one's ego at the cost of *Shari'ah*. The path of one's ego is to act on one's own understanding." (*Ayn ul-Hidayah.*)

HADITH: { In a lenghty Hadith, Sayyidna Umar رضی اللہ عنہ reported that the Prophet ﷺ said: It is a fard on every Prophet علیہ السلام imposed by Allah that he teach his *ummah* every virtue that he knows and warn them of every wrong that he sees.} (*Tafseer Ibn Katheer.*)

Thus, if it was virtuous to stand up in honour then the Prophet ﷺ would have advised his Campanions رضی اللہ عنہم accordingly. This means that it is not correct to stand up in *milad* gatherings.

Evidence* 3**: The people who stand up in ***milad gatherings present a Hadith in Bukhari in support of their contention.

HADITH: { Sayyidina Abu Sa'eed al - Khudri رضی الله عنه reported that when the Banu Qurayzah agreed to abide by the judgement of Sa'd ibn Mu'az رضی الله عنه the Prophet ﷺ sent someone to fetch him. He came riding an ass . When he approached the mosque, the Prophet ﷺ said to the Ansar, "Stand up for your chief (or your elder, and help him alight)." Then he said to Sa'd رضی الله عنه , "These unbelievers have agreed to abide by your judgement (so pass your judgment)." Sa'd رضی الله عنه "The disbelievers who fight the muslims should be put to death and their children should be imprisoned." The Prophet ﷺ said, "You have decided in line with Allah's commands." }

(Bukhari. AbuDwood. Mishkat. Mazahir ul Haq.)

These people argue that if it was disallowed to stand up in honour then why did the Prophet ﷺ command the Ansar to stand up for Sa'd رضی الله عنه ? They have failed to understand the Hadith.

Banu Qurayzah were a tribe of the Jews. They had behaved treacherouly so the Prophet ﷺ laid seige on their fort after the Battle of Trenches . When they agreed to surrender they requested that Sa'd رضی الله عنه should decide their case. So, the Prophet ﷺ sent someone to fetch Sa'd رضی الله عنه and when he came riding a donkey, the Prophet ﷺ instructed the Ansars to aries for him. He had said that because Sa'd رضی الله عنه had been wounded in the Badr Battle and his wounds had healed that very day, So they should help him alight carefully to prevent the wounds from bleeding again. (It is written in explanation of this very Hadith that) the Prophet ﷺ regarded standing up as *makrooh* till his last day.

(Mazahir ul Haq.)

Now if the Prophet ﷺ did not like anyone to stand up while he was alive then how could we expect to get his approval after his death. If we do not agree then that is our ignourance, for there is no basis for it in *Shari'ah.*

"Some *ulama* classify standing up as *sunnah* but it is proved to be *makrooh.*

(Mazahir ul Haq.)

Evidence* 4**: Those who advocate standing up in ***milad gatherings present the following Hadith as their fourth evidence.

HADITH: { Sayyidah Ayshah رضی الله عنها said that when Sayyidah Fatimah رضی الله عنها visited him, the Prophet ﷺ would stand up for her,

kiss her and make her sit next to him. And when he visited her, she stood up for him, kissed him and made him sit on her place.}

(Abridged. Tirmizi. Abu Dawood.)

Their standing for one another conformed to domestic etiquette, not social manners.

It is written on the authority of *Fatawa Qadi Khan* that the jurists have ruled that if someone recites the Qur'an and a recognised person like a male scholar, a *qari* (Qur'an reciter) or his father or teacher comes then it is proper for him to stand up for them but apart from these people it not allowed to stand up.

It is stated in *Mujmua fatawa Antaki* that a reciter of Qur'an is allowed to stand up when a scholar more learned than him or his teacher who taught him the Qur'an or knowledge comes, or his parents come, but standing up is not allowed for anyone besides them ever if the visitor is a distinguishd and noble person. *(Ghayat ul Awtar. Durr Mukhtar.)*

The jurists have concluded from the foregoing Hadith that one is allowed to stand up for one's teacher and parents. But, let not an ignorant person imagine that the Prophet ﷺ is relegated behind a teacher or parent . (May Allah protect us from such thought!)

The first question that arises is whether the Prophet ﷺ really comes to a *milad* gathering. We have no proof of that but we will soon discuss it with convincing arguments, Insha Allah. But, our question here concerns a whole gathering -- how is it allowed for the entire gathering to rise up in a *milad* function. We cannot get proof of permissibility for the whole gathering to stand up; rather, we will find proof disallowing us to stand up, Insha Allah.

HADITH: { Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ come to them supporting himself on a staff. They stood up to honour him but he said, "Do not be like the *ajami* (foreigners, non-Aarbs) and let not some of you stand up for some others.}

(Abu Dawood, Mishkat, Mazahir ul Haq, Ghayat ul atwar, Durr Mukhtar.)

It is clear from this Hadith that the Prophet ﷺ did not like the whole assembly to stand up for him. So, he would not like it even today. It is the devil who gets them to go against the Prophet's ﷺ wishes. As for those who have tried to strike a compromise by suggesting that it is *mustahabb* to stand up in honour to avert the dipleasure of those who stand up they should not make any concessions . There is serious warning for such people.

HADITH: { Abu Mijlaz رحمة الله عليه said that when Mu'awiyah رضی الله عنه walked out Abdullah ibn Zubayr رضی الله عنه and Ibn Safwan رضی الله عنه stood up in his honour. Mu'awiyah رضی الله عنه remarked, "Sit down both of you ! I have heard the Prophet ﷺ say : *if anyone is pleased on people standing up like statues for him then he must perfect his place in Hell* ."}
(*Tirmizi. Abu Dawood. Mishkat. Mazahir ul Haq.*)

Evidence 5:

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ would sit and converse with them in the mosque. Then when he would get up to go they too stood up with him till they saw him enter one of his wive's home. } (*Mishkat . Mazahir ul-Haq.*)

Even this Hadith does not support standing up because they stood up at the time of leaving the meeting, not as a gesture of honour. The Companions رضی الله عنهم never stood up at the time of the Prophet's ﷺ arrival, so they would not stand up in honour when he went out. They stood up for a long time because he might come back or give an instruction. (*Mazahir ul Haq.*)

HADITH: { Sayyidina Anas رضی الله عنه reported that no one was dearer to the Companions رضی الله عنهم than the Prophet ﷺ but when they saw him they would not arise for him because they knew that he did not like it.} (*Tirmizi. Mishkat. Mazahir ul Huq.*)

We must remember that Sayyidina Anas رضی الله عنه had served the Prophet ﷺ for ten years.

HADITH: { Sayyidina Abu Khalah رضی الله عنه said that he asked Abu al - Aaliyah if Anas رضی الله عنه had heard anything from the Prophet ﷺ. He said "He has served the Prophet ﷺ for ten years and the Prophet ﷺ had prayed for him. And he had a garden which produced two crops of fruit every year, and it had basil which emitted the odour of musk."}
(*Tirmizi.*)

It is unfortunate that Indians do not conduct themselves on the path of the great Companions رضی الله عنهم.

Imam Abu Hanifah رحمة الله عليه has said, "As long as people humble themselves to know a Hadith they will be good but when they neglect it, they will perish. (*Fatawa Alamgiri.*)

How more can we perish! Muslims are bent upon humbling fellow Muslims. They use all their force to this end and go against the Qur'an

and Hadith.

وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

{And whatsoever the Messenger give you, take it, and whatsoever he forbids, abstain (there from); and fear Allah. Surely Allah is severe in retribution} (al-Hashr, 59:7)

There is a Hadith in Bukhari and Muslim narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said: When I give you a command, observe it as much as you can and when I stop you from doing something, desist. (*Tafseer Ibn Katheer.*)

What he commands is virtuous defintely and what he forbids is bad.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝

{Surely those who oppose Allah and His Messenger shall be abased as those before them were abased; and We have indeed revealed clear *ayat*. And for the disbelievers is a humiliating chastisement.} (al-Mujadalah, 58: 5)

Those who oppose Allah are those who oppose the duties He has prescribed and the limits He has set.

The consequences of rebellion against Allah and His Messenger will not be any different for the Muslims as it had been for the earlier *ummah* if they do the same thing. When they made their own laws in opposition to the *Shari'ah* or chose the method of other people, they were deprived of Allah's favour and mercy.

***Evidence* 6**: We have seen that the Prophet ﷺ disallowed his Companions رضی الله عنهم to stand up for him and they abided by his instruction thereafter. Then why should we act against his instructions. No one can be fortunate after disobeying him.

We have the Hadith in Bukhari and Muslim narrate by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said: When I give you command, observe it as much as you can and when I stop you from doing something then desist. Those who disobey the Prophet ﷺ would suffer severe punishment. (*Tafseer Ibn Katheer.*)

اَلَمْ يَعْلَمُوْٓا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَجَهَنَّمَ خَالِدًا فِيْهَا ۔ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ۝

{Do they not know that whosoever opposes Allah and His Messenger, for him shall be the fire of Hell, to abide therein? That is a mighty humiliation.} (at-Tawbah, 9: 63)

In his lifetime the Prophet ﷺ disallowed his Companions رضی اللہ عنہم to stand up for him and they obeyed him. So, what he disallowed in his lifetime, how can it become lawful after his death. (*Fatawa Majmo'ah.*)

It is the conviction and belief of the Ahl us-Sunnah wal Jama'at: " The Saying or deed that is not known from the Prophet ﷺ or his Companions رضی اللہ عنہم is *bid'ah* because if it was virtuous, they who never lagged behind (in doing pious work) would never omit it."

(*Tafseer Ibn Katheer.*)

Evidence 7: Religion is what is proved through the Qur'an and Hadith. If it is know from the Ahadith that standing up (for anyone) is disallowed then it is meaningless to look out for ways to validate it. We must accept the Ahadith without hesitation.

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا ۔ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ وَ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ۝

{ The only saying of the Believers when they are called to Allah and to His Messenger that he may judge between them is that they may say, "We hear, and we obey." And those - they are the prosperers. And whosoever obeys Allah and His Messenger, an is in awe of Allah, and fears Him, so those -they are the triumphers.} (an-Nur, 24:51-52)

If we come across a Hadith that rejects a Hanafi concept then the Hadith will be followed but that will not expel the follower from the Hanafi school. He will remain a Hanafi because Imam Abu Hanifah رحمۃ اللہ علیہ has said, " If an authentic Hadith is found then it is my path."

(*Fatawa Alamgiri.*)

However, through the Imam has made it plain that his saying be rejected and Hadith followed if the two do not agree, yet the verdict of

today's greedy *peers* and *mawlvis* cannot be challenged even if it does not agree with the Ahadith. They are too stubborn.

Once the Companions رضی اللہ عنہم were sitting together in the mosque and Sayyidina Abu Baker رضی اللہ عنہ was reciting the Qur'an. Abdullah ibn Ubayy Salool, the hypocrite, come there and laid down his cushion and pillow and sat on it. He was a handsome man given to eloquent speech. He said, "O Abu Bakr, ask the Prophet ﷺ to show us a sign as the Prophets علیہم السلام before him had shown. For instance, Prophet Musa علیہ السلام brought the Tablets, Prophet Isa علیہ السلام brought the Injeel (and the heavenly table spread), Prophet Dawood علیہ السلام brought the Zaboor, Prophet Salih علیہ السلام brought the she camel. "Sayyidina Abu Bakr رضی اللہ عنہ heard this and began to weep. Meanwhile, the Prophet ﷺ came out of his house and Sayyidina Abu Bakr رضی اللہ عنہ asked the other Companions رضی اللہ عنہم to rise in honour of him and convey to the Prophet ﷺ the complaint of the hypocrite. He said, "Listen! Do not get up for me. Stand up only for Allah."

(*Tafseer Ibn Katheer.*)

وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

{And stand before Allah devoutly} (al-Baqarah, 2:238)

No one was dearer to the Companions رضی اللہ عنہم than the Prophet ﷺ but they did not get up on seeing him because he said that it was *makrooh*.

(*Tafseer Ibn Katheer.*)

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

{Whoever obeys the Messenger, he indeed obeys Allah}
(an-Nisa, 4:80)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: He who obeys my command, obeys Allah's command. And he who disobeys me, disobeys Allah .} (*Bukhari.Tafseer Ibn Katheer.*)

Does The Prophet's ﷺ Soul Visit Us Or Not

روح مبارک آتی ہے یا نہیں

Those people who stand up imagine that the Prophet ﷺ visits their *milad* gathering. Let us examine their contention.

(1) When does the Prophet ﷺ come to their *milad*? They have no proof of that. If he comes at the commencement then they should keep standing throughout the *milad*. If he comes during the *milad* then they should stand up midway somewhere. But there is no evidence that he comes at the conclusion only. Hence, their contention is baseless and they have imagined the whole story on their own.

(2) If he does come, does he come on his own will or on the wish of the organiser of the *milad*? They will say that the Prophet ﷺ comes on his own will. Then think about it. When they stand up - which itself has no basis in *Shari'ah* and is disallowed- they stand up on their own will. This suggests that they invite the Prophet ﷺ when they like because they conclude their *milad* at their will. They shorten it sometimes and prolong it at times. They stand up when they choose and invite the Prophet ﷺ as though he followed these ignorant people. They have forsaken *Shari'ah* and abide by ignorance as their faith, and anyone who tries to make them see reason is condemned as outside the folds of Islam.

(3) They think that the Prophet ﷺ is present and sees them. They hold the *milad* once or twice every year and those that conduct it, recite hundreds of *milad* annually, and there is not a single *milad* in which they do not stand up on the imagination that Prophet ﷺ has come. They stand up in every *maild*. But they are deprived of the blessing of the Prophet ﷺ, both those who hold it and those who conduct it. They do not offer *salah* and do not fast during Ramadan and their appearance and dress do not conform to *Shari'ah*. And, even if they do, their manners generally need much to be desired. Why is that so? They make tall claims that they love the Prophet ﷺ and they are confident that he visits them but they lack his blessings. How sad!

We could not find a proper line of transmission confirming the Prophet's ﷺ visits to the *milad*. He never comes, so how would we get an evidence. In fact, the *milad* originated after his death - who knows when, and who introduced it. So, it is a new custom and there is no possibility of his participation in it.

If it was known from him then he would have had confirmed that he come at the time of standing up and his Companions رضی الله عنهم who led everyone in the practical field would have organised a *milad* every day, and stood up there in. They would have invited the Prophet ﷺ and received his blessings. However, something like two hundred thousand Companions رضی الله عنهم never held a single *milad* the like of which we see in India. As for Prophet's ﷺ visits, there are Ahadith which confirm his visits in dreams and are narrated by the Companions رضی الله عنهم in

different words.

HADITH: { Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said: He who sees me in a dream has seen me really because the devil does not appear in my form. And, a believer's good dream is forty-sixth part of prophecy.} *(Bukhari. Muslim.Tirmizi.Mishkat.Mazahir ul.Haq.Darami.)*

Those who buy and sell wine, run gambling dens, deal in interst, and commit such other sins - they all hold *milad*. There are among them clean - shaven men, those who do not offer *salah* and who do not observe other religous duties. They do not pay as much attention to *salah* as they do to organising *milad*. Then, do you expect the Prophet ﷺ to visit these homes? But, the greedy & fake *peers* and *mawlvis* and conductors of *milad* go there and make as if the soul of the Prophet ﷺ has visited them and stand up and oscillate right and left offering *salaam*.
(4) The maximum expenditure on a milad *gathering* is not very much. If we can have the honour of the Prophet's ﷺ visit to our house against a little investment then the rich can invite him to their homes every day and hope for blessings, for, there are people who will lay down their lives for the love of the Prophet ﷺ . So what is wealth then in their sight? But, as it is these are unfounded beliefs.
(5) The Prophet ﷺ said: There are angle of Allah who walk about on earth. They convey to me the *salaam* of my *ummah*. *(Tafseer Ibn Katheer.)*

HADITH: { Sayyidina Ibn Mas'ood رضی اللہ عنہ reported that the Prophet ﷺ said: The angels of Allah travel round the earth. They convey the *salaam* of my *ummah* to me.} *(Darimi. Nasa'i. Mishkat. Mazahir ul Haq.)*

HADITH: { Sayyadina Shaddad ibn Aws رضی اللہ عنہ reported that the Prophet ﷺ said: Invoke blessings on me friday frequently, because your invocation is presented to me.} *(abrided. Ibn Majah.)*

HADITH: { Sayyidina Aws ibn Aws رضی اللہ عنہ reported that the Prophet ﷺ said: Of your days, the most excellent is Friday. So, on this day, invoke blessings on me oftener because your invocation is presented to me.} *(abridged: Abu Dawood.)*

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that he heard the Prophet ﷺ say: Do not make your homes like graves and do not celebrate *eed* and festivals at my grave . Rather, invoke blessings on me because your invocation are coneyed to me no matter where you are.} *(Mishkat. Mazahir ul Haq.)*

Thus, it is proved through Ahadith that the blessings and *salaam* we

invocate on the Prophet ﷺ are conveyed to him through the angels. The custom of standing up in *milad* gatherings and offering *salaam* to the Prophet ﷺ imagining that his soul is present, is not proved in any way. These people should respect the Ahadith.

It is also worth considering that they regard the Prophet ﷺ as *Hadir* (present everywhere) and *Nadir* (sees everything). These attributes belongs only to Allah.

Beside, if he is omnipresent and omniseeing then what is the meaning of his visiting the *mila'd* ceremony. So, we shall have to believe one of two things and give up the other. If he comes to the *mil'ad* then he is not omnipresent and omniseeing because only he comes who was not there already, but if he is present already then it is not correct that he comes to a gathering of *milad* and all the people should stand up for him to offer *salaam*.

Salaam (Greetings) سلامی

HADITH: { Sayyidina Abdur Rahman ibn Abu Laylah رضی اللہ عنہ said that Ka'b ibn Ujrah رضی اللہ عنہ met him and asked, "Shall I not present you that which I have heard from the Prophet ﷺ." He replied "Yes. Do let us have the gift." He (Ka'b) said: "I asked the Prophet ﷺ, 'O Messanger of Allah! How should we invoke blessings on you and the people of the house; Allah has already taught us how to convey *salaam'*. The Prophet ﷺ said to me that we should say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ٥

O ALLAH! SHOWER BLESSINGS ON MUHAMMAD AND ON THE PROGENY OF MUHAMMAD AS YOU DID SHOWER BLESSINGS ON IBRAHIM AND ON THE PROGENY OF IBRAHIM. SURELY YOU ARE PRISEWORTHY, GLORIOUS.

O ALLAH! BESTOW FAVOURS ON MUHAMMAD

AND ON THE PROGENY OF MUHAMMAD AS YOU DID BESTOW FAVOURS ON IBRAHIM AND ON THE PROGENY OF IBRAHIM. SURELY YOU ARE PRAISEWORTHY, GLORIOUS." }

(*Abu Dawood. Darimi. Mishkat. Mazahir ul Haq.*)

What was the *salaam* that the Companions رضی اللہ عنہم had learnt. Was it the one the conductors of *milad* recite?

HADITH: { Sayyidina Abudulah ibn Mas'ood رضی اللہ عنہ said that when they offered *salah* with the Prophet ﷺ , they would say in the *tashahhud*:

اَلسَّلَامُ عَلَى اللهِ قَبْلَ عِبَادِهٖ اَلسَّلَامُ عَلٰى جِبْرِيْلَ اَلسَّلَامُ عَلٰى مِيْكَائِيْلَ اَلسَّلَامُ عَلٰى فُلَانٍ .

(*Salaam* is on Allah before the creatures. *Salaam* on Jibreel. *Salaam* on Mika'il. *Salaam* on so-and-so [the angels,etc].)

One day when the Prophet ﷺ finished the *salah* he turned towards the Companions رضی اللہ عنہم and said, "Do not say, *Salam on Allah*. When one of you sits in *salah*, let him say:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصّٰلِحِيْنَ ○

(All the physical, monetary and oral worship are for Allah alone. May peace be on you, O Prophet, and the mercy of Allah and His favours. And peace be on us and on the righteous slaves of Allah).

He who says these words then his greetings (*salaam*, peace) reaches every pious slave in the heaven and on earth. "Then the Prophet ﷺ concluded this expression on these words:

اَشْهَدُ اَنْ لَّاۤ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ○

(I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and His Messenger.)

Then make a supplication you choose.}

(*Bukhari. Muslim. Abu Dawood. Darimi. Ibn Majah. Mishkat, Mazahir ul Haq.*)

This is the *salaam* that the Prophet ﷺ taught to his Companions رضی اللہ عنہم. To this day, the same *salaam* is offered and will be offered till the Last Day. To offer *salah* is *fard* but to offer (this) *salaam* is *wajib* and it is *wajib* to sit down while offering it in the first *qa'dah* (sitting) and *fard* in the second *qa'dah*. And it is *wajib* to recite the *tashahud* (which included this *salaam*). As for the *salaam* offered these days, it is invented by these people and they regard it more than necessary to stand up for it so much so that they do not censure one who does not offer

salah but if anyone does not stand up when they offer *salaam* these people are ready to seize his life. This is their behaviour while we already have the Prophet's ﷺ words for *salaam* السلام علينا و على عباد الله الصالحين (May peace be on us and on the righteous slaves of Allah!) When these words are spoken, there is not a soul in heaven or on earth to whom peace is not conveyed --every Prophet ﷺ and his *ummah* including the Companions male or female. In fact it includes everyone from Prophet Aadam عليه السلام to the last person on earth .This *salaam* is confirmed by as many as eight books but the ignorant people stick stubbornly to the custom they have introduced. These greedy *peers* and *mawlvis* study in *madrasah*. When they finish their studies, they do not say that the Prophet ﷺ visits them and they have to stand up for *salaam*, but the customary *milad* gets a greater distinction than their *madrasah* when Qur'an and Hadith are taught.

HADITH: Sayyidina Abdullah ibn Abbas رضی الله عنه reported that the Prophet ﷺ taught them the *tashahhud* just as he taught them a *surah* of the Qur'an.} *(Bukhari.Ibn Majah. Nasa'i. Mishkat.Mazahir ul-Haq.)*

The Prophet ﷺ gave much importance to this *salaam* and he taught it as he taught the Qur'an. Those who offer five times *salah* regularly offer forty eight *raka'at* in twenty four hours comprising all types of *salah* from *fard* to the supereroatory. There are twenty-five *qa'dah* in these *raka'at* which is the number of times every worshipper offer *salaam* every day. But, those people do not count this *salaam*. They only recognise the *salaam* that they sing standing up although that was not offered by any of the Companions رضی الله عنهم, any of their successors رحمة الله عليه *imams* رحمة الله عليه , *Muhaddithen* and, in fact, not even by Sayyid Abdul Qadir Jilani رحمة الله عليه , So if they do accept these righteous men as true then they must mend their ways and repent, otherwise their ignorance knows no bounds.

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَ اتَّقُوا اللّٰهَ ، اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

{ O you who believe! Put not yourself forward before Allah and His Messenger, and fear Allah. Surely Allah is Hearer, Knower.} (al-Hujurat, 49:1)

A Believer cannot prefer his personal opinion over Allah's and His Messenger's ﷺ command. He cannot have an indepandent opinion nor reverse their decision, and he cannot overrule the Qur'an and Hadith.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَاتَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَاتَشْعُرُوْنَ ۝

{ O you who believe! Raise not your voices above the Prophet 's voice, and be not loud in your speech to him, as you are loud one to another, lest your deeds fail while you perceive not.} (al-Hujurat, 49:2)

Allah warns the Believers that if they speak loudly the Prophet ﷺ - even as they speak to each other--then their pious deeds will be nullified and they would not even realise it. The pilgrims who visit Madinah and pay their respects at the Prophet's shrine are not allowed to raise their voice, and this same verse is inscribed at the place. where pilgrims offer *salaam* to the Prophet ﷺ . Then if the Prophet ﷺ does not come to a *milad* gathering what is the meaning of standing up?

O Reader, be fair ! These people say that the Prophet ﷺ is *hadir* (present every where) and *nadir* (seeing everything) and attends their *milad* so they stand up in honour. But if he is there then they should lower their voice because we are commanded to keep quiet. If a respected scholar visit us, we all keep quiet and sit down respectfully but, these people, though they say that the Prophet ﷺ is there, cry hoarse when they offer *salaam*. Can one who disobeys the Qur'an gain perpetual peace on the Day of Resurrection?

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۚ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝

{ Surely those who lower their voices in the presence of Allah's Messenger are they whose hearts Allah has tested for piety. For them is forgiveness and a mighty reward.} (al-Hujurat,49:3)

Such people are people of *Taqwa* and deserving of Allah's forgiveness and a great reward. (*Tafseer ibn Katheer*.)

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

{ Surely Allah and His angels send blessings on the Prophet.

O you who believe ! Send your blessings on him and salute him with a becoming salutation.} (al-Ahzab, 33:56)

This verse has the word صلو (which means greetings) before the word نبی (Prophet), So, *salaam* precedes expression. When he was on the *mi'raj* and come in Allah's presence he said: اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوةُ وَالطَّيِّبَاتُ (all bodily, monetary and oral worship is for Allah). In responce Allah said اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِي (Peace be on you, O Prophet). We have supported this Hadith with as many as eight books as source (in preceding page). we are taught by this Hadith that Allah conveys *salaam* before speech. Now, let see the edict the Prophet ﷺ issued.

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said ," Before speaking offer *salaam*."} (*Tirmizi. Mishkat. Mazahir ul-Haq.*)

First, offer *salaam*, then converse.

(*Any ul Hidayah.Fatwa Alamgiri. Ghayat ul-Awtar. Durr Mukhtar.*)

Now the Qur'an tells us " First *salaam* then speech." Allah said (to His prophet), "First *salaam* then speech." The Hadith and the scholars say the same thing .But the conductors of *milad* insist on speech followed by *salaam*. Observe their *salaam* too: "O Prophet *salaam* you. O Rasool Allah *salaam* to you ......" This is against the spirt of the Qur'an. It is sheer ignorance.

They wear surprising colour when they offer *salaam*. They get lost into it and shower abuses too. Look at this : " May the *sunnis* rise ! May the faces of *wahabis* become black. O Prophet, *salaam* be on you!"

A faithful and an intelligent person should think that we are not allowed to speak loudly before the Prophet ﷺ . They imagine that the Prophet ﷺ is omnipresent, censored yet they behave in this manner.They abuse the creatures and call themselves *sunnis* of highest order.

If anyone wishes to understand, we have quoted from the Qur'an Hadith and books of fight with proper references. But if they wish to continue in their ignorant ways, it is their wish. We have to preach, it is upon them to heed or ignore, and guidance is in Allah's hands.

Milad with the funeral

In some places, a funeral is led by a group of people who recite the

milad. In fact, I also did the same thing as long as I was slave to custom. Let us see what we must do at such times.

"It is *makrooh* to raise one's voice in reciting the Qur'an or making *zikr* while accompanying a funeral." (*Ghayat ul Awter. Durr Mukhtar.*)

"To raise one,s voice while one accompanies a funeral in *zikr* or Qur'an recital is *makrooh*." (*Ayn ul Hidayah.*)

"Those who accompany a funeral must observe silence and it is *makrooh* for them to raise their voice whether in *zikr* or recital of Qur'an." (*Fatawa Alamgiri.*)

Now, when it is disallowed to recite the Qur'an or make *zikr* in a loud voice, how can *milad* be allowed loudly.

"If one wants to make *zikr* of Allah, he may make it in his heart ."

(*Fatwa Alamgiri.*)

In the face of these rulings, the conduct of certain Muslim brothers is nothing but ignorant.

The Milad or Mawlood Gatherings & Their Merits

The word mawlood means *place of birth or time of birth*. It also means *birth*. And *milad*, too means *birth*. *Mawlood* also means *child*. *Majlis* means to *sit* or place *where people sit*.

Some people in India regard a *Mawlood gathering* as an opportunity to narrate stories with dance and music. It would be much better if they seize the opportunity to praise Allah, highlight the life of the Prophet ﷺ , teach the commamds of *Shari'ah*, point out the futility of this world and recount blessings of the Hereafter, the wrongs of custom, etc. In this way, Islam is refreshed in minds and Muslims learn to distinguish right from wrong. If merely stories are related, the narrator himself distances from *shari'ah* and leads other people too on the wrong path.

HADITH: { Sayyidna Abu Hurayrah رضی اللہ عنہ reported that the

Prophet ﷺ said: Some angels look out on the roads for those who make *zikr* (remembrrance) of Allah. When they locate people who make *zikr*, they call their fellow angels. "Come to what you seek." They then surround these people with their wings, one upon another up to the first heaven. Then, when they reach their place at the culmination of the assembly of *zikr*. Allah asks them, although He is best informed of that, " What do My slaves do?" They say, "They extol, magnify, praise and glorify you." Allah asks them, "Have they seen Me?" They say, "Now, surely, they have not seen you." He says, "What would have happened had they seen Me? They say, "If they had seen you, they would have praised, extolled, glorified and magnified you with much zeal." Allah says," What do they ask for from Me?" The angels say," They ask you for Paradise." Allah says, "Have they seen Paradise that they seek it?" They say," No, they have not seen it." He says, "What would have happened if they had seen it?" The angels say, "If they did see it they would seek it with a greater zeal." Allah then asks the angles, "From what do they seek refuge? "And they answer, " They seek refuge from Hell." "Have they seen it, "askes Allah and they reply that they have not seen it. Allah says, "What would happen if they had seen it?" "They would flee it and fear much," the angels say. Allah then say,"O Angels, be witnesses that I have forgiven them." One of the angels then remarks, "Among these people is someone not engaged in *zikr* but he has come for something he needs." Allah says, "He is among such people whose fellow-sitter will not be deprived." *(Bukhari. Muslim. Tirmizi. Mishkat. Mazahir ul Haq.)*

HADITH: { Sayydina Anas رضی اللہ عنہ reported that the Prophet ﷺ said, "When you pass by gardens of Paradise, graze yourself." He was asked what were the gardens of Paradise to which he said, "The circles of (those who engage in) *zikr* (of Allah).} *(Tirmizi.)*

HADITH: { Both Sayyidina Abu Hurayrah رضی اللہ عنہ and Abu Sa'eed al-Khudri رضی اللہ عنہ reported that the Prophet ﷺ said: Every group of people who engage in *zikr* will have the angels surround them, Divine mercy envelops them and tranquility (of heart) desends on them and Allah mention them to the angels who are close to Him.}

(Tirmizi. Mishkat. Mazahir ul Haq.)

HADITH: {Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said,: "When you come upon the gardens of Paradise eat their fruit." The Companions رضی اللہ عنہم asked, "What are the gardens of Paradise? He said,"Circles of *zikr* of Allah."} *(Mishkat.)*

Story - telling

We have seen the merits of making *zikr* and listening to it as borne out by Ahadith. But, we have not found in a book merit of the sing song gatherings.

"It is stated on the authority of Shami that is bad to make a vow to recite a *mawlid* in the *minars* because it is sing - song and is playful and its reward is consigned to the Prophet ﷺ ." (*Ghayat ul Awtar, Durr Mukhtar.*)

It is clear from this that a *milad* which is musical and playful fetches no reward. But, those who conduct it tell the organisers that it fetches them a year's reward. On hearing this those who are unaware belive them and organise a *milad* in their homes every year. They are so careful about it that they arrange the next *milad* on the same date a year from the previous, but they are not as careful about *salah* and fasting. The reliable books of the Hanafi school of thought disallow reciting and listening to a *milad* that has a sing -song and playful bent.

Those people who recite in *milad* based on songs, it is unlawful on their part to recite and it is unlawful to listen to them. There is strong fear about the reciter (being a disbeliever). (*Ayn ul-Hadayah.*)

It is allowed to read poetry in praise of Allah and in lauding the Prophet ﷺ or a Companion رضی اللہ عنہ or a wali. It may even describe Islam. However, it should not clash with *Shar'ah*.

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ reported that the Prophet ﷺ said : Surely there is some poetry that is satiated with wisdom.} (*Tirmizi.Ibn Majah.*)

There are other Ahadith too that tell us that it is allowed to read poerty. However one must not get preoccupied in poetry to an extent that he cannot fulfil his religious duties. Today, there are in India men who organise and conduct *milad* but do not offer *salah*. A great warning is given to them in the Quran

اَلَمْ تَرَ اَنَّهُمْ فِىْ كُلِّ وَادٍ يَّهِيْمُوْنَ ○ وَاَنَّهُمْ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ

{ Have you not seen how they wander in every valley, and that they say that which they do not ?} (ash.Shu'ara, 26:225-226)

On their way to Arj, the Prophet ﷺ and his Companions came upon

a poet reciting poetry. He said," Get hold of this devil. It is better for one of you to fill his belly with blood and pus than with poetry..." They exaggerate weather in praise or criticism and lie in the process. Their tongues speak much but they are lazy in work. (*Tafseer Ibn Khatheer.*)

HADITH : { Sayyidina Sa'd Ibn Waqqas رضی اللہ عنہ reported that the Prophet ﷺ said: That the belly of one of you vomits pus till he sees it is better for him than he fill it with poetry.} (*Ibn Majah. Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported the Prophet ﷺ as saying: That a man's belly vomits pus till he sees it is better for him than that he vomits peotry.} (*Mishkat Mazahir ul Haq*)

We can assure you that of the people who organise and conduct *milad*, most are such that they do not even know the correct way to perform *istinja*.

Often these people utter words in peotry that are polytheistic but they do not realise it. As I have said earlier, I have been among them and was a *qawwal* for seventeen years when Allah guided me and today I am able to write this book to try and guide my Muslim brothers. Praise belongs to Allah.

When these people read poetry in *milad*, they get lost and one of the verses they recite is: *Read the word of Muhammad ..... Revive Islam with the name of Muhammad*.

And, it seems that, in their great enthusiasm, they would get to work immediately to revive Islamic values... But, how sad! They find it very difficult to wake up for the *fajr salah* and most of them simply do not offer *salah*. They can only read stories and are eager to conduct *milad*.

Their condition is worth crying over!

Three Conditions

"He who regards *milad gathering* as proper places the condition of etiqutte, peace or silence and authentic narration," (*Ayn al-Hidayah.*)

Let us now discuss each condition, one by one. The first condition, Etiquette.

It is made up of four things -- respect, procedure, intelligence and knowledge of religion.

You must have observed that those who conduct it, prolong the *milad* all night, midway into the night or for a couple of hours. Every one cannot retain his ablution for this long, and it is bad manners to recite the *milad* or touch a book without being in a state of ablution. Also some people feel sleepy and doze off which is bad manners and disrespectful. Worn out shoes lie about in homes without the conductors of *milad* knowing about it and the homes are not properly cleaned. This also is bad manners. In some houses there are pictures of animate beings and this is unlawful and a disregard of *shari'ah*. The angels of mercy do not come to such homes. often the concerned people including guests are ignorant of *shari'ah*. All these things are bad etiquette.

When there are more than one conductors of *milad* then they compete with each other. They make up their voice, style and approach with artificial airs, all of which is not good etiquette.

When they have a short break, they indulge in gossip, jest and backbiting. That is also not etiquette. As for knowledge, they are absolutely blank in it. The *mawlvi* who adorns himself when he comes to conduct the *milad* does not pay regared to etiquettes and does many wrong things.

The second conditioon, Peace includes silence and lack of movement. If a *milad* is held within the house those who sit outside gossip and engage in fun. If it is held outside, the people in the house talk incessantly. The second condition is thus violated.

The third Condition Authentic Narration
Dear Reader, let me first quote some of their poems:

ہے محشر میں کافی وسیلہ تمھارا   تم آقا ہو میرے میں بندہ تمھارا

"Your intercession is enough at the Gathering / you are my master. I your worshipper" But the Qur'an says:

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ
كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ

{ It deos not become a human being that Allah should grant him the Book, the Wisdom and the Prophethood, then he should say to mankind," Be you worshippers of me, instead of Allah," but (he would say),"Be you men of God..."} (Aal Imran, 3:79)

This is a comprehensive rejection of all wrong things that different people had ascribed to their Prophets and included in their Books. They had raised every Prophet and angel to divine status in one or other way. In this verse, Allah makes it clear that any teaching that suggests divinity to anyone other than Him is a work of misled people.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Do not say *my slave* * *(abdi), my girl-slave (amati).* }
(*Bukhari. Abu Dawood.*)

The Prophets علیہ السلام and *awliya* رحمۃ اللہ علیہ were also Allah's creatures.

HADITH: {Sayyida Anas رضی اللہ عنہ reported that the Prophet ﷺ said : I am Allah's slave and His Messenger.} (*abridged. Bukhari.*)

یوسف بھی ان کی غلامی میں ہے   دیکھا دیکھا زلیخا مارانی

"Yusuf also is in his slavery,...."

In this verse Sayyidina Yusuf علیہ السلام is called the Prophe's slave but the Hadith disallows us to say that.

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that someone asked the Prophet ﷺ , "Who is the most righteous?" He said, "He who fears Allah most," The Companions رضی اللہ عنہ said, "We do not mean that," so he said, "Yusuf علیہ السلام , Allah's Prophet." }(*Bukhari.*)

The Prophet ﷺ is the most high ranking on earth and heaven after Allah, the Exalted. In spite of that he prasis Sayyidina Yusuf علیہ السلام , but we try to prove that he was a slave!

HADITH: { Sayyidina Abu Sa'eed al Khudri رضی اللہ عنہ reported that the Prophet ﷺ said: Do not distinguish among Prophet's علیہ السلام giving them excellence.} (*abridged. Bukhari.*)

نکل جائے محفل سے جو بے ادب ہو   اٹھو تاکہ تعظیم محبوب رب ہو

The conductors of *milad* recite this verse before they begin *salaam*. They describe those who will not stand up as ill-mannered and ask them to go out . Does this mean that this description applied to the Companions رضی اللہ عنہم because, as we saw previously, they did not sand up? The modern men of the *milad* are perhapes men of eiquette?

"The *ummah* is agreed that the lowest of the Companions رضی اللہ عنہم

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* The Arabic word *abd* عبد means slave and also means Allah's creature, just like the urdu *bandah* بندہ (worshipper).

cannot be matched in rank by the highest of *walis*." (*Fatwa Alamgiri.*)

ندا تھی کہ سرکار تشریف لاؤ   دو عالم کے مختار تشریف لاؤ
زمیں کو بھی عزت ہو عرش علا کی   دکھا چاند بندوں کو صورت خدا کی

"There was the call, *O chief come!*
Chief of the two worlds, come!

Let the earth have the honour of the high throne
Let the slaves see the facer of God."

This poem etablishes a face for Allah and the Prophet's face is said to be like His. This is disbelief.

Every Muslim knows that we cannot establish a face for Allah. Besides our religion does not suggest reincarnation like other people do. But these verses are careless on this subject.

Of the many bounties conferred on the Prophet ﷺ on the night of *mi'raj* was: no *sermon of your ummah is proper unless it bears the testimony that you are my slave Messenger.* (*Tafseer Ibn Katheer.*)

"If anyone applies on attribute of Allah to a creature, Comparing it with his, then he is a disbeliever of Allah." (*Ayn al-Hidayah.*)

پردۂ امکاں میں آکر دکھانا تھا جمال   رکھ لیا نام محمد تاکہ رسوائی نہ ہو

"He had to show His beauty outside the veil to man
So he kept the name Muhammed...... "

This verse says that the Prophet's ﷺ birth was Allah's reincarnation. And to say that is (an act of) unbelief. There are no two views on that."

"The Prophet ﷺ is the chief of all Prophets. We do not say as the Christians or Jews that Allah came down in Sayyidina Muhammad's ﷺ appearance, because that is an act of desbelief." (*Tafseer Haqqani.*)

Someone said to him,"O Muhammad! O the son of our chief ! O the son of the best of us!" He said, " O people, Mind what you say. Let not the devil mislead you. I am Muhammad, son of Abdullah; I am the slave of Allah and His Messenger. By Allah, I wish that you should not raise me above my position." (*Tafseer Ibn Katheer.*)

The speaker had not said anything wrong, yet he was stopped because the Prophet ﷺ had the straying of the earlier people in mind. Straying takes place gradually and has its roots in such conduct. We see traces of that among our Indian Muslims today.

Most of the people went astray through love of Prophets and *awliya*. The devil made them idolise the Prophets or awliya they loved .

HADITH: { Sayyidina Ibn Abbas رضی الله عنه reported that he heard Sayyidina Umar رضی الله عنه say on the pulpit that he heard from the Prophet ﷺ : Do not raise me as the Christians raised Isa ibn Maryam علیه السلام because I am Allah's slave. Rather say (about me) "Allah's slave and His Messenger."}

(*Bukhari.*)

It is our misfortune that we have failed --or refused - to follow what the Prophet ﷺ tried to teach us.

Some people make a supplication:

شیئاً لله یا عبد القادر محی الدین فی القلب حاضر جیلانی بالله البادر المدد یا عبدالقادر

" There is no act of disbelief in it (یا عبدالقادر...) but it is not without risk of disbelief."

(*Ghayat ul awtar. Durr Mukhtar.*)

This edict pertains to those who say شیئاً لله but as for those who say المدد یا عبد القادر (O Helper, O Abdul Qadir) and who believe he really is a Helper their conduct is disbelief according to the Hanfia school.

"If anyone imagines that good or bad is from someone else then he is a disbeliever of Allah, and his (belief in) monotheism is void.".

(*Any al - Hidayah.*)

مبارک ہو کہ پیدا شاہزادہ ہونے والا ہے   کہ جس کے نور سے گھر گھر اجالا ہونے والا ہے

"Blessings! A prince is to be born whose *nur* will light every house." This verse says that there is darkness on earth but when the Prophet ﷺ is born there will be light in every house. This in spite of the fact that the Prophet ﷺ was born more than four centuries ago, he spread the light of true religion everywhere and the light of unity of Allah in every house and then he died. But, these people continue to live in the darkness of *bid'ah* so cannot see the light of religion and *Shari'ah* everywhere.

Let them repent from stubbornness, disbelief, polytheism, *bid'ah* and egoism, Then they will be able to see the light.

عرب میں چاند نکلے گا جہاں میں روشنی ہوگی   بتوں کے ملک میں اللہ والا ہونے والا ہے

"The moon will rise in Arabia and there will be light everywhere

A man of Allah will rise in the land of idols."

This poem denies the Prophethood of Prophet Muhammad ﷺ . It implies that he is not born as yet, and Islam is unknown, but he will be

born later May Allah help us ! It is in view of these things that the *ulama* of the Hanafi school have ruled :

"Most ignorant people recite poems in *milad* that (the reciting of such poems) leaves no doubt of disbeleif, and it turns from *haram* (unlawful) to disbelief." (*Ayn ul-Hadayah.*)

My dear freind, we must believe in the correct and true religion. we must not try to interpret our own ideas into it because the *ummah* stray through two things: by forsaking Allah and taking others as providers and sustainers, and, secondly, by interpreting their own ideas into true religion.

RIGHTS OF PARENIS والدین کے حقوق

وَقَضٰی رَبُّكَ اَلاَّتَعْبُدُوْٓا اِلاَّاِیَّاهُ وَبِالْوَالِدَیْنِ اِحْسَانًا ط اِمَّایَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُ هُمَآاَوْكِلٰهُمَا فَلاَتَقُلْ لَّهُمَآ اُفٍّ وَّلاَتَنْهَرْ هُمَاوَقُلْ لَّهُمَا قَوْلاً كَرِیْمًا ٥ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَارَبَّیٰنِیْ صَغِیْرًا ٥

{ And your Lord has decreed that you worship none but Him, and that you be kind to parents; if either one or both of them attain old age with you, say not to them "Fie" nor chide them, and speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)." }
(.al-Isra, 17:23-24.)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that the Prophet ﷺ said: When I entered Paradise, I heard the Quran being recited. I asked who that was and the angels said that he was Harithah ibn Numan رضی اللہ عنہ. (The Companions رضی اللہ عنہم wondered how Harithah رضی اللہ عنہ attained that status and) the Prophet ﷺ explained that it was the reward of piety (with parents) the reward of being good (to parents). Indeed, Harithah ibn Numan رضی اللہ عنہ was very kind to his parents. }
(*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Bahz ibn Hakim رحمۃ اللہ علیہ reported on the authority of his father who on the authority of his father that he said, "O Messenger of Allah! To whom shall I be kind?" He said, "To your mother." He asked

again, "Who next?" He said "Your mother." He asked once more, "Who next?" He said again, "Your mother." He asked (a fourth time), "Who next?" and the Prophet ﷺ said, "Your father. Then the nearest relative, then the next near relative."} *(Mishkat. Mazahir-ul-Uloom.)*

HADITH: { Sayyidina Mu'awiyah ibn Jahimah رضی الله عنه reported that Jahimah رضی الله عنه presented himself before the Prophet ﷺ and submitted, "O Messenger of Allah! I have decided to go on an expedition (of Jihad) and come here to seek your advice." He asked, "Is your matter alive?" He said "Yes!" The Prophet ﷺ said, "Serve your Mother, for Paradise lies under a mother's feet." } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidah Asma رضی الله عنها daughter of Sayyidina Abu Bakr رضی الله عنه said that her mother visited her (from Makkah to Madinah) and she was an idolator. This took place after the Hudaybiyah Peace Treaty was concluded with the Quraysh. She asked, "O Messenger of Allah, my mother has visited me but she is against Islam. Shall I entertain her? He said, "Yes, entertain her." } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Abdullah ibn Umar رضی الله عنه reported that the Prophet ﷺ said: Allah's pleasure lies in the father's pleasure and Allah's displeasure lies in the father's displeasure. }
(Mishkat. Mazahir-ul-Haq.)

HADITH: { Sayyidina Ibn Abbas رضی الله عنه reported that the Prophet ﷺ said, "If anyone begins the morning while he obey Allah's commands on the rights of parents then he begins the morning with the gates of Paradise open for him. And, if only one parent is alive then one gate of Paradise opens for him. And, if anyone begins his morning while he disobeys Allah's commands concerning parents then he begins the morning while the gates of Hell are open to him. And, if only one parent is alive then one gate of Hell opens for him." Someone asked. "Even if parents are oppressive," on which he said, "Even though they oppress him; even though they oppress him; even though they oppress him." }
(Mishkat. Mazahir-ul-Haq.)

HADITH: { Sayyidina Ibn Abbas رضی الله عنه reported that the Prophet ﷺ said, "For the son who casts a merciful glance to his parents, Allah decrees an approved Hajj against every glance." The Companions رضی الله عنهم asked, "Though he may look at them a hundred times during the day." He said, "Yes. Allah is the Greatest and Pure." }
(Mishkat. Mazahir-ul-Haq.)

HADITH: { Sayyidina Ibn Umar رضی الله عنه reported that the Prophet

ﷺ said, "It is a grave sin to abuse parents." The Companions رضی الله عنہم asked, "O Messenger of Allah, can a man abuse his parents?" He said, "Yes! A man abuses someone else's parents and he (in retaliation) abuses his parents." (*Mishkat. Mazahir-ul-Haq.*)

A Hadith says: Treat your parents well and your children will treat you kindly. Keep chaste with other women, your women will also keep chaste. (*Tabarani. Haakim.*)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ، حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
كُرْهًا ، وَحَمْلُهُ وَفِصَالُهُ ثَلٰثُونَ شَهْرًا ، حَتّٰى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
أَرْبَعِينَ سَنَةً ، قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ، إِنِّي
تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ۝ أُولٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِي أَصْحٰبِ الْجَنَّةِ ، وَعْدَ الصِّدْقِ
الَّذِي كَانُوا يُوعَدُونَ ۝

{ And we have enjoined upon man kindness towards his parents. His mother bears him with hardship and brings him forth with hardship. And the bearing of him and the weaning of him is thirty months. Until, when he attains his maturity, and reaches forty years, he says, "O My Lord, grant me that I may give thanks for your blessing, which you have bestowed upon me and upon my parents, and that I may do righteous deeds which you may approve; and be you good to me in my progeny. Surely I turn to you repentant and surely I am of the Muslims." Those are they from whom we shall accept the best of what they do and we shall pass over their evil deeds. They are among the companions of the Garden - the promise of the very truth, which they are promised. } (al-Ahqaf, 46:15-16)

After Allah, the parents have the greatest right. Children must be obedient, serving and respectful to their parents. The collective social behaviour should not make children independent of parents. Rather, it must bind them to respect parents and it should teach them to serve parents in their old age as they cared for them in childhood.

Makrooh * Refers to *Makrooh Tahreemi* **

مکروہ سے مراد مکروہ تحریمی ہے

Where the word *makrooh tahreemi* is written it should be understood to mean nearly unlawful.' Where it is *Makrooh tanzeehi* it should be read approaching the lawful.' When the word *makrooh* is written without a suffix, it should be read as *makrooh tahreemi* unless the text demands otherwise.

"Makrooh means *makrooh tahreemi*." *(Ghayatul Awtar. Durr Mukhtar.)*

"Imam Abu Hanifah رحمۃ اللہ علیہ has said that every *makrooh* is unlawful." *(Fatawa Alamgiri.)*

Imam Yusuf رحمۃ اللہ علیہ asked Imam Abu Hanifah رحمۃ اللہ علیہ what he meant by *makrooh*, he said, "Tahreemi, meaning unlawful." *(Ayn ul-Hidayah.)*

Imam Muhammad رحمۃ اللہ علیہ has reported that every *makrooh* is unlawful. That which is called *makrooh tahreemi* is actually unlawful and should be shunned. Similarly, *makrooh* should be avoided, too. *(Ayn ul-Hidayah.)*

Istinja (Abstersion) استنجاء

HADITH: { Sayyidina Abu Ayoob Ansari رضی اللہ عنہ reported that the Prophet ﷺ said: When you sit down to relieve yourself, neither face the qiblah nor put your back to it. }
(abridged. Bukhari. Muslim. Tirmizi. Abu Dawood. Mishkat. Mazahir-ul-Haq.)

HADITH: { The Prophet ﷺ said: If anyone faced the *qiblah* and sat down to pass urine but he remembers suddenly and turns direction in honour of the *qiblah* then, before he gets up, he will be forgiven. }
(Ghayat ul Awtar. Durr Mukhtar.)

"It is *Makrooh tahreemi* to put one's face or back towards the *qiblah* while passing urine or relieving oneself." *(Ghayat ul Awtar. Durr Mukhtar.)*

However, it is our ignorance today that urinals are built near

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* disapproved, undesirable, detestable.

** nearly unlawful.

mosques in such a way that one is compelled to put one's back to the *qiblah*. These must be corrected.

"It is *Makrooh tahreemi* to make *istinja* with fragments of pottery, solid brick glass and sacred things." (*Ghayat ul Awtar. Durr Mukhtar.*)

However, we do not respect this prohibition.

Women also should be careful not to put their children's face or backtowards *qiblah* when they pass urine or stool, otherwise the women would commit sin. When they are old enough to visit the toilet by themselves, mothers should teach the children the correct way to sit there. Insha Allah, they will grow up to remember this all their life. Mothers will get the reward for that.

"It is *Makrooh* if a woman places her child in the direction of *qiblah* when it will pass urine or stool." (*Ayn ul Hidayah.Fatawa Alamgiri.*)

Some people smoke cigarette, chew *pan* (betel. leaves) or tobacco in the toilet. It is disallowed to eat or drink there or to spit because a Believer's spit is pure while that place is impure.

Some people remove their headgear when they go to the toilet.

"One must go to the toilet with his head covered."

(*Fatawa Alamgiri. Ayn ul-Hidayah.*)

These very people are careful to put on a cap while eating and instruct others to do that.

"It is not *Makrooh* to eat bare headed."

(*Ayn ul Hidayah: Fatawa Alamgiri. Ghayat ul-Awtar. Durr Mukhtar.*)

Wrong things are practiced. One is disallowed to go bare headed to the toilet, but people do go. It is allowed to eat bare-headed but people compel others to put on a cap while eating.

We must enter the toilet, latrine or bathroom with the left foot forward but emerge from it with the right foot first. When we enter a mosque, we must put the right foot forward and come out of it with the left foot first.

"On entering the toilet put the left foot first and on coming out put the right first." (*Fatawa Alamgiri. Ayn ul-Hidayah.*)

Garlic, Onion and Tabacoo

لہسن پیاز و تمباکو

HADITH: { Someone asked Sayyidina Anas ibn Maalik رضی اللہ عنہ reported what he had heard from the Prophet ﷺ about garlic. He said that the Prophet ﷺ had said: He who eats from this plant, let him not come near us or not offer salah with us. } *(Bukhari.)*

HADITH: { Sayyidina Abu saeed al-Khudri رضی اللہ عنہ reported that the Prophet ﷺ and his Companions رضی اللہ عنہم passed by a field in which onions were sown. Some of the Companions رضی اللہ عنہم stopped there and ate of it, and the others did not eat anything of it. Then, they all presented themselves before the Prophet ﷺ. He let those who had not eaten onion sit near him and as for those who had eaten it, he kept them at a distance till the odour had vanished (from them). } *(Muslim.)*

"It is *Makrooh tanzeehi** to smoke a huqqah or chew tobacco if it gives a smell, otherwise nothing is wrong." *(Fatawa Rashidiyah.)*

We know that tobacco gives an odour much worse than onion or garlic. Can we not give it up for the sake of the Prophet ﷺ whom we claim to love dearly.

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: He who eats of this bad-smelling plant (garlic or onion) must not come near our mosques because the angels too are troubled by the same thing with which men are troubled. } *(Mishkat. Mazahir-ul-Haq.)*

Those who do not smoke the *huqqah* or cigarette know that if a chain smoker stands next to them in the congregation, it is a terrible experience for them.

Besides, in Ramadan, the chain smokers have a few puffs of cigarette before they offer the *Maghrib salah*. Also, it is very difficult for non-smokers to use the utensil of a smoker to drink water, etc.

"Smoking cheeroot, like *huqqah*, is *Makrooh tahreemi*. Besides, it is detested because it gives one a resemblance to the Christians."

(Majmoo'ah Fatawa.)

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*Perhaps it should be tahreemi considering the following text, and the edict on cheerot further down.

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that the Prophet ﷺ was asked about *nabeez* (Formented beverage) from honey. He said: Every drink that intoxicates is unlawful. }

(*Muslim. Tirmizi. Mishkat. Mazahir-ul-Haq.*)

Tobacco is not as intoxicating as intoxication is defined by the jurists. The smoker does not lose his senses but the habitual smoker cannot do without it and he is not able to concentrate on worship too or sit for a long period in a meeting unless he has a few puffs.

HADITH: { Sayyidah Umm Salamah رضی اللہ عنہا said that the Prophet ﷺ forbade the use of everything that intoxicates and causes the mind to waver. } (*Mishkat. Mazahir-ul-Haq.*)

When a man is used to alcohol, opium or tobacco, he is not intoxicated by it but when a man consumes it for the first time he becomes intoxicated.

HADITH: { Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported that he heard the Prophet ﷺ say, "Every intoxicant is unlawful." (*Tirmizi.*)

The more you keep away, the more radiance you will feel in your heart.

HADITH: { Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: If anything intoxicates when a large dose of it is consumed them even its small dose is forbidden. } (*Mishkat. Mazahir-ul-Haq.*)

The *ulama* have held that even a little quantity of that whose large quantity intoxicates is forbidden. This applies to liquids. As for solid items which are harmful to the senses and body, the quantity that is harmful is unlawful. (*Shami.*)

"Najmuddin Zahidi said that one or two puffs of cheeroot is not a grave sin, just like a minor sin becomes a major sin on constant commission." (*Durr. Mukhtar.*)

"Regular use of tobacco is a grave sin in the same way as committing minor sin regularly makes it a major sin."

(*Ghayatul Awtar. Durr Mukhtar.*)

"Use of tobacco is unlawful." (*Mazahir-ul-Haq.*)

We have reproduced the different views of the *ulama* on use of tobacco. These views vary very much.

Apart from these views from the books of Hanafi school of thought,

even the scientist declare that tobacco is harmful. Therefore, every packet of cigarette has a warning printed on it.

STATUTORY WARNING
CIGARETTE SMOKING
IS INJURIOUS TO
HEALTH

Tobacco is injurious to health. *Shari'ah* told that to us much earlier and science has now confirmed it. Apart from the harmful effects, it is also a wasteful expenditure, and *Shari'ah* also disallows squandering money. Then why do some Mawlvis try to prove it *Mubah* or *Mustahabb*? Is it not their ignorance?

I am neither a scholar nor a *mufti*. It is also not for me to judge on the different rulings of the *Muftis*. I only reproduce the edicts of the different *Muftis* and only the religious scholars may comment on each of them. In spite of that people say that Haqqani has issued an edict on tobacco; they forget that whatever I have written is a quotation of what others say.

I only say that some ulama disallow the use of tobacco going as far as to classify it *Makrooh tahreemi* in some cases. So, it is better to avoid it. A habitual smoker may not feel its smell because he is used to it but other people do get the smell.

HADITH: { Sayyidah Ayshah رضی اللہ عنہا reported that the Prophet ﷺ said: Beware of sins that you deem trivial. Keep away from them. }
(Ibn Majah.)

HADITH: { Sayyidina Anas رضی اللہ عنہ said, "You do things that seem in your eyes to be finer than hair. But, in the times of the Prophet ﷺ we considered these very deeds to cause severe destruction (and gravely sinful). }
(Bukhari. Mishkat. Mazahir.)

It is very foolish to persist in committing a sin because it is minor.

"To deem a sin as trivial is an act of disbelief." *(Ayn al Hidayah.)*

No sin is trivial. Will a sensible man allow anyone to throw a flame of fire on his house? So, we must exercise care in religious matters too. For instance, it is *Makrooh* to scratch the body in *Salah*, but if anyone scratches the same place three times then, according to the Hanafi ruling, his *Salah* is void and he will have to repeat it.

"If anyone scratches the same part three times, his *Salah* is void.

This is applicable if he raises his hand but if he does not raise his hand then it is not void. And if he scratches only once them it is *Makrooh* only.} *(Fatawa Alamgiri.)*

On this basis, if some thing like tobacco is *Makrooh*, is it not foolish to use it persistently?

Quit every *Makrooh*. Do not go to the cinema and the stage play too.

HADITH:{ Sayyidina Abdullah ibn Masood رضی الله عنه reported that a Believer fears his sin like a man who is sitting by a Mountain fears that it might fall on him. (He fears very much disobedience to Allah.) but a persistent sinner deems sin as though a fly lands on his nose which he moves away with a jerk of his hand. } *(abridged. Bukhari. Tirmizi.)*

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ o وَبُرِّزَتِ الْجَحِيمُ لِلْغٰوِينَ o

{ And the Garden will be brought nigh to the God-fearing, and the Hell-fire made apparent for the perverse. }

(ash-Shu'ara, 26:90-91)

HADITH:{ Sayyidina Anas رضی الله عنه reported that the Prophet ﷺ said: Paradise is surrounded by the *Makroohat* (undesirables) while Hell is surrounded by desires. } *(Muslim.)*

Paradise is surrounded by *Makroohat*. It can be had by giving up the little undesirable, unapproved things while Hell becomes one's destination by pursuing passion in opposition to *Shari'ah*.

HADITH:{ Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said that Allah says: I have prepared for My pious slaves which no eye has seen, no ear heard of and no heart conceived. }

(Muslim.)

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ ۚ جَزَآءً بِمَا كَانُوا يَعْمَلُونَ o

{ No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do. }

(as-Sajdah, 32:17)

These blessings are for those who keep away from sin. How sad then that those who believe in the Hereafter make no attempt to shun sin!

HADITH:{ Sayyidina Abu Ayyub Ansari رضی الله عنه reported that

when meal was presented to the Prophet ﷺ, he ate from it whatever portion he liked to eat and sent the rest to him. One day he sent to him a bowl nothing of which was eaten because it contained garlic. Abu Ayyub رضی اللہ عنہ asked him if garlic was unlawful. He said, "No, but I do not like its odour." Abu Ayyub رضی اللہ عنہ said, "That which you do not like, I too do not like." } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Mu'awiyah ibn Qurrah رضی اللہ عنہ reported on the authority of his father that the Prophet ﷺ forbade two plants, garlic and onion, saying: If anyone eats of them he should not come near our mosques. He also said: If it is necessary to eat them then cook them before eating (to kill the odour). } *(Mishkat. Mazahir-ul-Haq.)*

It is not *Makrooh* to eat cooked onion or garlic because that removes its smell.

Astrology نجوم

HADITH: { Sayyidah Hafsah رضی اللہ عنہا reported that the Prophet ﷺ said: If anyone goes to a soothsayer and astrologer to find out something then his *Salah* for forty days and nights are not accepted. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Abu Masood رضی اللہ عنہ reported that the Prophet ﷺ forbade the price of a dog, wages of the prostitutes and fees of the sooth-sayer. } *(Bukhari. Tirmizi. Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Ibn Masood al-Ansari رضی اللہ عنہ reported that the Prophet ﷺ disallowed receipt and payment of the price of a dog, wages of prostitutes and adultresses and fees of a sooth sayer. } *(Tirmizi.)*

Many ignorant women approach certain Mawlvis to learn about the future. They take out a book and ask them to place some money on it and get them to point out some portion of the book and then read out their future. The jurists have said: "That which they take to convey news of the unknown is forbidden and unlawful." *(Ghayat ul Awtar. Durr Mukhtar.)*

Pictures تصویر

HADITH: { Sayyidina Abdullah ibn Masood رضی اللہ عنہ reported that

he heard Prophet ﷺ say: The severest punishment from Allah will be metted out to those who make pictures. } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abu Talhah رضی اللہ عنہ reported that the Prophet ﷺ said: The angels do not enter a house that has a dog or pictures. } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidah Ayshah رضی اللہ عنہا said that she got a pillow filled for up the Prophet ﷺ. It had pictures on it, and it was a small pillow. He saw it and stood at the door and the colour of his face changed. She said, "O Messenger of Allah, I repent to Allah and His Messenger, what have I done wrong?" He asked, "What is this pillow?" She said that she had it made for him that he may sleep on it. He asked her it she did not know that angels did not come to a house which has pictures in it. And he who makes pictures will be punished on the Day of Resurrection and Allah will say (to them): Give life to the pictures that you made. } (*Bukhari. Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Rafi ibn Ishaq رضی اللہ عنہ said that he and Abdullah ibn Abu Talhah رضی اللہ عنہ visited Abu Saeed al Khudri رضی اللہ عنہ was sick. He said, "The Prophet ﷺ informed us that the angels (of mercy) do not enter the house which contains images or pictures." }

(*Tirmizi.*)

My aim is to call the attention of My Muslim brothers who hang various representation of animate beings in their homes. When a family member dies the angels of mercy or punishment come to him. According to the Hadith, the angels of mercy do not visit a house with pictures which means that the angels of punishment will extract his soul. How ignorant! The glitter of the world has made us blind and pushes us to Hell.

Ancestry خاندانی

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ، اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ، وَاللّٰهُ وَاسِعٌ عَلِيْمٌ o

{ And wed the spouseless among you, and the righteous ones among your male and female slaves. If they are poor, Allah will enrich them of His bounty. Allah is Ample-giving, knower. }

(an-Nur, 24:32)

This means that Muslims must take care that they do not have unmarried people in their society. They should help the unmarried to get married; his family members, friends neighbour and even the government must do something for him.

يٰاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ
لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

{ O mankind! Surely we have created you from a male you into nations and tribes that you may know one another. Surely the noblest among you in the sight of Allah is the most pious of you. Surely Allah is knower, Aware. } (al-Hujurat, 49:13)

Allah does not regard a man's ancestry to place him in the scale of approval. Piety and righteousness form the standard of nobility . A man may be well placed according to worldly standards but he makes little of the commands of Allah and His Messenger ﷺ. Then the black man who obeys these commands sincerely is better than him.

We do not inter-marry. This is ignorance on our part, for, our standard should be Shari'ah-a person's *taqwa* or God-fearing life.

It is a bad custom in India that widowed daughters or sisters are not re-married. Some men also refuse to marry widows. But see what the Prophet ﷺ thought.

The Prophet ﷺ had eleven wives. Only Sayyidah Ayshah رضی الله عنها, of these, was unmarried before. Sayyidah Zaynab رضی الله عنها bint Jahsh was divorced by Sayyidina Zayd رضی الله عنه; the Prophet ﷺ then married her. The other nine were widows.

Sayyidina Umar رضی الله عنه who known as Farooq Azam was very brave and just. He had raised Islam's banner over half of the world married his daughter, Hafsah, when she was widowed, to the Prophet ﷺ. Sayyidina Abu Bakr رضی الله عنه was married to a widow and Sayyidina Ayshah رضی الله عنها was born to her.

The prime men of religion married widows and married off widowed daughter and sisters to other, but we persist in our ignorance and stick by family traditions.

That which the Prophet ﷺ and his Companions رضی الله عنهم did and instructed us to do is *Sunnah Mu'wwakkahdah* for us. To neglect a *Sunnah* is like neglecting Islam.

"If anyone omits a *Sunnah* but regards that as true then he is (only) a sinner otherwise he is a disbeliever (because of belitting it)."

(Ghayat ul Awtar. Durr Mukhtar. Fatawa Alamgiri. Ayn ul-Hidayah.)

Those people who stick to custom ruin their Hereafter. Let them repent and marry off their to someone. If a widow does not remarry for the sake of her young children then that is allowed but widows are often compelled by family elders to pass the rest of their lives in lonelihood. They will be a source of distress for these elders on the Day of Resurrection.

HADITH: { Sayyidah Ayshah رضی الله عنها said that a woman came to her with her two daughters and begged her to help her. She had only one date which she gave to the woman. The woman divided the piece of date into two and gave one piece to each daughter and did not eat herself. She then went away. When the Prophet ﷺ came, Sayyidah Ayshah رضی الله عنها narrated the story to him and he said, "If anyone is put to trial on account of his daughter and he is kind to them then they will be an obstruction between him and the fire of Hell." } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Saraqah ibn Maalik رضی الله عنه reported that the Prophet ﷺ said: Shall I guide you to the best *sadaqah*. It is to show kindness to your daughter who has been sent back to you (for, her husband may have divorced her or has died), and she has no one besides you to earn for her. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Anas رضی الله عنه reported that the Prophet ﷺ said: If anyone raises two daughters till they are grown up (or married and go with their husbands) then he and I will be together on the Day of Resurrection like these fingers. And, he joined the index and middle fingers to show that. } *(Mishkat. Mazahir-ul-Haq.)*

HADITH: { Sayyidina Ibn Abbas رضی الله عنه reported that the Prophet ﷺ said: If anyone has a daughter whom he does not bury alive (like the pre-Islamic men) and does not hurt her and does not prefer sons in giving her rights then Allah will admit him to Paradise. }

(Mishkat. Mazahir-ul-Haq.)

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ أَمْرًا أَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝

{ And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have the choice in their matter. And who so disobeys Allah and His Messenger has surely gone astray into manifest astraying. }

(al-Ahzab, 33:36)

The Prophet ﷺ proposed to Sayyidah Zaynab رضی اللہ عنہا bint Jahsh that she should marry Sayyidina Zayd ibn Harithah رضی اللہ عنہ but she refused the proposal. The Prophet ﷺ advised her to reconsider her decision, so she sought from him time to think over. While they were thus discussing the matter, the foregoing verse was revealed. On hearing the verse, she asked the Prophet ﷺ if he was pleased with that proposal, to which he said that he was. She then replied, "Then I have no objection and I will not diobey Allah's Messenger. I have given myself up to the marriage (with Zayd). (*Tafseer Ibn Katheer.*)

Sayyidah Zaynab رضی اللہ عنہا was the Prophet's ﷺ cousin (daughter of his paternal aunt) and was a Quraysh;. Sayyidina Zayd رضی اللہ عنہ was the Prophet's ﷺ slave whom he had adopted as a son. However, she preferred to please the Prophet ﷺ and overlooked her ancestral background. We do not do that to day. We do not seek Allah's and His Messenger's pleasure. We look for dowry or give our daughter against some money. How very unfortunate that many girls remain unmarried till they are old. Let Muslims wipe out evil customs.

The High Status Of Women عورتوں کی شان مبارک

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۝

{ O wives of the Prophet ﷺ, you are not like any other women. If you are God-fearing, be not too complaisant of speech, lest one in whose heart is disease should yearn (for you); and speak (straight-forwardly) just words. } (al-Ahzab, 33:32)

Although the verse addresses the Prophet's ﷺ wives, the aim is to impose the reforms on all Muslim homes. The other Muslim women will imitate the holy wives of the Prophet ﷺ. It is not wrong to talk to a man who is a stranger when it is necessary but the woman should use a reserved, hard tone so that her listener may entertain no wrong notions.

Only an indecent woman can adopt soft tones that seem luring to men in whose heart is disease.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ

{ And let them not strike their feet so that the adornment that they hide may be known. } (an-Nur, 24:31)

Therefore, women must not reveal their adornment or their voice. This is why they are not allowed to call the *azan*. Also, if a woman is a ***muqtadi*** in a congregation and the *imam* makes a mistake, she is not allowed to correct him like men do by saying *Subhan Allah* but she may only slap her hand over another to call the *imam's* attention to his ***mistake***.

Under these circumstances, can Islam permit her to go on the a stage and sing and dance before men? Can it all allow her to sing over the radio? Can she sing love songs? Can Islam allow her to cast herself in dramas, as someone's wife, beloved, sister or mother? Can it let her serve as an air-hostess? Can Islam tolerate her visits to clubs and mixed gatherings with full adornment speaking to men and jesting with them? It is the Islam that instructs her to use a hard strong voice and speak only when necessary to stranger men. Where have they got this culture from? It is not in the Quran.

HADITH: { Sayyidina Abu Umamah رضی اللہ عنہ reported that the Prophet ﷺ said: Allah has sent me as a mercy and blessing for the world. He has commanded me to remove all musical instruments, idols cross and customs of *jahiliyah* (pre-Islamic). And my Allah has sworn: "***If any of My slaves drinks a sip of wine then I will give him to drink as much pus discharged by the bodies of the inhabitants of Hell. And, he who gives up wine fearing Me, I will give him to drink from the pure pond (pure wine).***" } (*Mishkat. Mazahir-ul-Haq.*)

Let the Muslims who drink wine and invite singing girls during weddings think over it. They engage in frolic all night and the singing girls make a fool of them. This goes on until morning, no one paying attention to the *azan* or *salah* of *fajr*. This is ignorance carried to the limits.

HADITH: { Sayyida Umm Salamah رضی اللہ عنہا said that she and Sayyidah Maymoonah رضی اللہ عنہا were sitting with the Prophet ﷺ when Ibn Umm Maktoom رضی اللہ عنہ (who was blind) paid a visit to the Prophet ﷺ, who said to them, "Observe *hijab* before him." They said,

"But, O Messenger of Allah, he is blind and cannot see us." The Prophet ﷺ said, "Are you blind, too that you cannot see him?" }

(*Mishkat. Mazahir-ul-Haq.*)

There are some fake *peers* who visit places. Our young daughters, sisters, daughters-in-law, etc. oscillate the fan over them, apply hair oil to their hair and feed them very politely. Is that nobility or ignorance ?

The holy wives of the Prophet ﷺ are the Mothers of the faithful. The Prophet ﷺ did not allow them to go without *hijab* before a blind Companion رضی اللہ عنہ. Where then do our women stand today?

Allah describes the virtues of men and women in the Quran and enumerates the attributes of those who are worthy of praise and promises them forgiveness and great reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

{ Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the devout men and the devout women, and the truthful men and the truthful women, and the persevering men and the persevering women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts, and the women who guard, and the men who remember Allah much and the women who remember - Allah has prepared forgiveness and a mighty reward for them. } (al-Ahzab, 33:35)

Sayyidah Umm Salamah رضی اللہ عنہا said to the Prophet ﷺ once, "Why is it that Men are Mentioned in the Quran but women are not mentioned?" Then one day, she was in her room and she heard the Prophet ﷺ speak from the pulpit. She went nearer within her room and heard him recite the foregoing verse. (*Tafseer Ibn Katheer.*)

As long as woman believed in monotheism, followed true religion,observed the *hijab*, was chaste and pursued the Truth she gave

birth to great men who were true Muslims and who followed the Prophet's ﷺ path. They were Prophet's ﷺ *awliya, imams, muftis, muhadditheen, martyrs, hafiz of Quran.* They observed the duties of Islam and propagated it worldwide.

However, the moment she gave up monotheism, threw away the *hijab*, became a polytheist went to the cinema, participated in frolics, she gave birth to alcoholics, gamblers, thieves and robbers, Her children have given up their obligations under Islam, take interest (usury), practice *bid'ah* and unIslamic acts. They prefer *jahalat* (ignorance) to Shari'ah - or nonsense to sense. They reject Ahadith and the verses of the Quran would that she had remained childless!

When she is good, she gives birth to good people but when she turns evil, she begets bad people. She, as a pious woman, has beget the noble Prophets, Sayyidina Nuh, Ibrahim, Lut, Isma'il, Ishaq, Ya'qoob, Yusuf, Musa, Yunus, Dawood, Sulayman, Zakariya, Yahya, Isa عليه السلام, and Sayyidina Muhammad ﷺ.

As an evil woman she beget Namrud, Shaddad, Fir'awn, Haman, Qarun and Abu Jahl.

When she is good, the whole house is good but when she is evil, the whole house is evil. When she is chaste, the entire family is proud but when she is indecent all of them carry the stigma. When she offers *salah* and prostrates, she is immitated by her children and even the tiny-tot goes into prostration with her. When the toddlers go into prostration, there is a shower of Allah's mercy because He likes most the prostration. He will remove her difficulty and prevent any that looms ahead. Allah will show mercy on the child and he will grow up to be a pious man a soldier of Islam because she has her effort is not in vain. He will be a monotheist.

However, this woman has given up *sajdah*, has given up the veil and taken up the life of merry-making. The young ones watch her and when they grow up they will get prostitutes to dance at the graves of the *awliya* because they had seen their mother do that and they have been coloured in a wrong dye. The *awliya* (men of Allah) who knew that they were forbidden to look at other women-these men have prostitutes dance at their graves, and they call it *urs*.

If any of these men are asked to get their mother to dance, they will lose their temper and pick up the gun. But, they forget that they are taking undue advantage of someone's weakness and that woman too, is a mother, a sister or a daughter. They do everything unlawful, all of which

the *awliya* kept away from. They do all that because, as toddlers, they had seen their mother dance and do evil things. They will not support religious cause, the *ulama*, the orphans, and the poor.

The woman complains today that no one listens to her - neither her father nor brother, neither husband nor son. But, does she listen to Allah? Does she obey His Messenger ﷺ? Let her listen to them and everyone she complains about will listen to her. She will not have to ask a *Mawlvi* to make a *ta'weez* (amulet) for her so that her husband may worship her or her son may be obedient. The *Mawlvi* takes a few rupees but his amulet never help anyone. The woman should desist from going to them or to the shrines. She should pray only to Allah, ask Him alone. Allah gives everything to everyone.

وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۚ وَسَنَجْزِى الشّٰكِرِيْنَ ۝

{ And whosoever desires the reward of this world, we will give him thereof. And whosoever desires the reward of the Hereafter, we will give him thereof. And we shall soon recompense the grateful. } (Aal Imran, 3:145)

Those who seek the good of both the worlds will get that. His Mercy knows no bounds and His divinity is not limited. You can get from Him whatever you want, but if you want neither the Hereafter nor this world and only a life of animals then that is yours too! You will stumble everywhere.

As long as she bowed down in prostration, raised her hand in prayer, her eyes moist with tears, her prayers were answered.

Imam Bukhari had lost his sight in childhood. His mother was very worried for him and she prayed to Allah, day and night. One night she saw Sayyidina Ibrahim عليه السلام in a dream. He gave her the glad tidings that her son had recovered his eye-sight. When she awoke in the morning, she found her son's eyes gleaming! *(Mishkat. Sharah Wiqayah.)*

The child had lost sight but the mother had not lost hope of Allah's mercy. She did not give up praying to Him.

لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۝

{ ...despair not of Allah's mercy. } (az-Zumar, 39:53)

This mother prayed to Allah. Your treasures are vast and it is a who seek the good of both the worlds will get that His Mercy. You will give my son his eye-sight! And Allah did give him sight.

The mother, today has the same power in her prayers but she has gone on the wrong track. She begs of the caretakers at the shrine, she begs of the Mawlvis... They should beg of her, not she of them. They have grown in her lap and depend on her. She has not grown in their laps and does not depend on them. It is against her dignity to beg of them.

The child who had lost his sight, regained it on his Mother's supplication. Not only could he see again, he became the *imam* of men. Imam Abu Hanifah رحمة الله عليه, Imam Maalik رحمة الله عليه, Imam Shafaee رحمة الله عليه, Imam Ahmad رحمة الله عليه, ibn Hanbal رحمة الله عليه have their own separate schools of thought but they all agreed that this child was an *imam*. His name was Muhammad ibn Isma'il but he had become famous as Imam Bukhari. The *imams* of every school of thought agreed that he was an *imam*. It did not rest with that but he wrote a book, ***saheeh al-Bukhari***. There are 7275 Ahadith in the book, and it stands as the most authentic book by a creature. This is the power of a mother's prayer.

HADITH: { Sayyidina Anas رضى الله عنه said that he has found three men in this *Ummah* such that if they were found among the Banu Isra'il, they would not have been divided into various groups. They called out to him by his kunyah, Abu Hamzah, and asked him to tell them who they were. And, they were sitting at the *suffah*, the Prophet ﷺ with them. He said: A woman came to the Prophet ﷺ with her child who had attained puberty. The Prophet ﷺ sent her among the women as a guest and asked us to take her child as our guest. It was not long before he was overtaken by a contagious disease. After a short illness, he died. The Prophet ﷺ shut his eyes and instructed that he should be shrouded and buried. When we were about to give him a bath, the Prophet ﷺ said to me, "O Anas, go to his mother and tell her." I went to her and informed her of his death. She came and sat down by his feet and in deep grief took hold of his feet and said. "O Allah, I believe in you from the core of my heart and have given up the idols being fed up with them. It was for the love of you that I migrated here. Now, do not let the idolators laugh at me and do not place on me an anxiety that I cannot endure." Hardly had she spoken those words that the child moved his feet, and uncovered his face. He then lived for a long time even after the Prophet ﷺ died and his mother also died. (This has been transmitted by Bayhaqi and narrated by Abu

Sa'eed al-Khudri رضی الله عنه in a marfoo hadith. There is this much more: Umm sa'ib رضی الله عنها was a blind old woman.)

(al-Bidayah wa an Nihayah. Tarjuman us-Sunnah.)

It was a mother who revived her son in the presence of the Prophet ﷺ. But, the mother today begs of *Mawlvis*, of shrine-keepers, etc. It does not behove her. She has forgotten her courage and intelligence, but we do remember.

Sayyidina Umar رضی الله عنه is one on whom Muslims take pride and even today, after more than fourteen centuries, the disbelievers remember him with awe. But, before he embraced Islam, he was in the forefront in opposing Muslims and causing them harm. He was prepared to slay the Prophet ﷺ and offered to do that when the disbelievers once called for a volunteer to carry out their nefarious conspiracy. He was given the task and he took his sword and marched forward, sword unseathed in hand. On the way, he met a man of the tribe Zuhrah, Sayyidina Sa'd ibn Abu Waqqas رضی الله عنه (some people have given another name). He asked. "Where are you going, Umar?" He said, "I plan to kill Muhammad ﷺ." Sa'd asked him, "How are you not worried about Banu Hashim, Banu Zuhrah and Banu Abd Munaf? They will kill you in revenge." This question provoked Umar and he said, "I suppose you too have given up (our) religion (and become Muslim)? So, let me take care of you first," and he raised his sword. Sayyidina Sa'd رضی الله عنه affirmed that he had become a Muslim and unseathed his own sword. They prepared to attack one another when Sa'd رضی الله عنه said to Umar, "First, look at your own house. Your sister and brother-in-law have become Muslims." This aggravated his anger and he rushed towards his sister's. There, Sayyidina Khabbab رضی الله عنه was teaching the couple the Quran behind closed doors. Umar got the door opened and Sayyidina Khabbab رضی الله عنه was quick to conceal himself in the house on hearing his voice, forgetting to carry the Scripture with him. His sister opened the door and Umar had something in his hand with which he struck his sister on her head and it bled. He said, "Enemy of yourself, you, too, have given up our religion." He came into the house and asked them what they were doing, and whose voice it was. His brother-in-law said, "We were conversing." He asked, "Have you forsaken your religion for another." He said, "If the other religion is true then...." Hardly had he spoken when Umar pulled by the beard and thrashed him thoroughly, throwing him down on the ground in the process. His sister intervened and he slapped her with such force that she bled again. But she was Umar's sister. She said, "Umar! We are being thrashed because we have become Muslims. Surely, we are Muslims. Do

what you can." Umar's eyes fell on the Scripture on which the verses of the Quran were written, and his anger too had subsided after he had given vent to it through beating them. He felt ashamed of himself on seeing blood flow from the wounds of his sister. He said, "Show me, what it is." "No!" said his sister, "You are impure. Do not touch it." He insisted, but she was not prepared to let him touch it unless he purified himself. So, he had a bath. Then he took it and read it. It had the *Surah TaHa* written on it. He began to recite it till he came to the words:

إِنَّنِيْٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِيْ ، وَأَقِمِ الصَّلٰوةَ لِذِكْرِيْ ٥

{ Surely I am Allah, there is no God but I, so worship Me and establish *salah* for My remembrance. } (Ta Ha, 20:14)

His condition changed and he said, "Take me to the presence of Muhammad ﷺ." On hearing this, Sayyidina Khabbab رضی الله عنه came out of hiding and exclaimed, "O Umar! I give you glad tidings. Last night-it was Thursday night-the Prophet ﷺ had made a supplication: *O Allah! Strengthen Islam with Umar or Abu Jahl * whichever you hold dearer.* It seems that the Prophet's ﷺ supplication has been answered for you." Then he came to the Prophet ﷺ and became a Muslim. It was Friday morning.

When Sayyidina Umar رضی الله عنه became Muslim, the courage of the disbelievers gave way. But, the Muslims were still a small number and all Makkans - nay all Arabs united to wipe out the small party. They devised several conspiracies yet the Muslims began to offer *salah* in the mosque of Makkah. Sayyidina Abdullah ibn Masood رضی الله عنه said, "Umar's Islam was a victory for Muslims, his *hijrah* (migration) a help or support for them and his *Khilafah* (caliphate) a mercy." (*Hikayat Sahabah.*)

It was again a woman who turned the strong man's heart to Islam. She created a strong urge for faith in his heart. She made him bow down to true worship.

Umar رضی الله عنه went away from his sister's house to the door of the Prophet's ﷺ lodgings. There the few, countable Muslims were enclosed within closed doors to learn the religion. *Salah* was offered on the quiet, unseen by others. The polytheists were so cruel that they could not bear to hear the name of the True God. Umar knocked at the door and said, "Open the door!" The people recognised the terrible voice of Umar and

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* The two of them were well-known for their strength.

they were scared because he was not a Muslim till then. He was brave and he disliked the Muslims as a supporter of the polytheists. Hence, the people were unwilling to open the door. There was only one man who matched him Sayyidina Hamzah رضی اللہ عنہ. He said, "Open the door! Why are you scared? If he has come with a good intention, that is good otherwise his sword will sever his own neck!" But, the Prophet's ﷺ preceded everyone to open the door. He opened it and said, "O Umar! Will you not turn a Muslim until you face a punishment? He said, "O Messenger of Allah! I have come from my sister's house as a Muslim."

It was the influence of a woman that a stubborn disbeliever who had sworn to slay the Prophet ﷺ became a Muslim. But, today, the same woman who begets Muslims, sees that *azan* and *iqamah* are called out in their ears, gives them a Muslim name and has them circumscribed but cannot get them to be Muslim. She is not herself a Muslim, how can she get her children to be Muslims?

Sayyidina Umar رضی اللہ عنہ said, "O Messenger of Allah! The true God is being worshippped in secret while the false gods are being worshipped in public, openly. Let that not happen anymore. Umar is now a Muslim. We will worship the True God openly. Let us see who stops us from that. Come, we shall offer *salah* in public." The Prophet ﷺ took his Companions رضی اللہ عنہم, about forty in number, to an open field in Makkah to offer *salah*. There was a commotion in Makkah on that. The first public *salah* was held in the world on an open ground. A woman was behind this. The same Umar رضی اللہ عنہ spread Islam over half the world and of course, this also goes to the credit of a woman.

The first person to believe in Islam was a woman, Sayyidah Khadijah رضی اللہ عنہا and first person to gain martyrdom was also a woman.

Sayyidah Sumayyah bint. Khayyat was the mother of Sayyidina Ammar رضی اللہ عنہ. She endured much torture for the sake of Islam like her son husband Sayyidina Yasar رضی اللہ عنہ, but she was steadfast on Islam. She was made to lie on hot sand in severe heat and made to stand in the sun with iron shackles on her, the iron became hot in the sun and she felt severe pain. The Prophet ﷺ exhorted her to be patient and assured her of Paradise, Once when she was thus standing, Abu Jahl came by and thurst his spear on her private parts which caused her death. This was the first martyrdom in Islam. (*Hikayat Sahabah.*)

O woman! Allah has honoured you in a way that he has not

honoured man. When you are born as a daughter, you are an assurance of Paradise to your parents. When you are a young woman and go to your husband, you become entitled to Paradise and as you become a mother, you are a means to Paradise for your children. Allah has not granted this rank to men, but He has given it to you. Let us nowsee some of the Prophet ﷺ *Ahadith* in your praise.

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone has a daughter and he does not bury her alive like the (days of) *jahiliyah* (pre-Islamic days) and does not disgrace her, and does not prefer sons over her in giving rights then Allah will admit him to Paradise. } *(Mishkat. Mazahit-ul-Haq.)*

HADITH: { Sayyidina Anas رضی اللہ عنہ reported that the Prophet ﷺ said: The woman who offers the five daily *salah*, observes fasting during Ramadhan, preserves her chastity, and obeys her husband is given the choice to enter Paradise from any of its gates. She likes. }

(Mishkat. Mazahir-ul-Haq.)

HADITH: { Sayyidina Mu'awiyah ibn Jahimah رضی اللہ عنہ reported that Jahimah رضی اللہ عنہ met the Prophet ﷺ and said: "O Messenger of Allah! I have decided to participate in *jihad* and have come to seek your advice." "Yes!" The Prophet ﷺ said, "Take up service to mother because Paradise lies under her feet." } *(Mishkat. Mazahir-ul-Haq.)*

The Third Day & Quran Khwani

تیجہ اور قرآن خوانی

HADITH: { Sayyidina Abdullah ibn Jafar رضی اللہ عنہ reported that the Prophet ﷺ said when he was informed of the death of Sayyidina Ja'far رضی اللہ عنہ, "Prepare meals for the household members of Ja'far because they face a distress that has occupied them. }

(Tirmizi. Mishkat. Mazahir-ul-Haq.)

While Shari'ah commands us to feel meals to the family members of the dead, our ignorance gets us to assemble at their house and eat there.

HADITH: { Sayyidina Jarir ibn Abdullah رضی اللہ عنہ said: We used to deem gathering at the house of relatives of the dead and preparing food (like an act) of wailing (over the dead body). } *(Ibn Majah.)*

"It is not permissible for the family of the deceased to invite people

on the third day." (*Fatawa Alamgiri.*)

"It is *makrooh tahreemi** for the family of the deceased to cook meals and feed those who have assembled." (*Ayn ul-Hidayah.*)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ٥

{ And when the Quran is recited (O Believers), listen to it with attention, and keep silence, so that you may be shown mercy. }
(al-A'raf, 7:204)

HADITH: { Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: Let not one recite the Quran in a loud voice over the other. } (*Mishkat. Mazahir-ul-Haq.*)

"It is *makrooh tahreemi* to recite the thirty parts of the Quran one by one by a group of people because in this way the mutual raising of the voices necessitates not listening to the other's recital." (*Ayn ul-Hidayah.*)

"It is *wajib* to listen to the recital of the Quran under all circumstances." (*Ghayatul Awtar. Durr. Mukhtar.*)

If one cannot listen to the recital of Quran for some reason then it is forgiven. For instance, if a child recites the Quran and the people of the house are occupied in household chores then it is not *wajib* on them. Or a man may recite on them in a public places, like a shopping area, then it is not *wajib* on those discharging their various duties to listen to him. Rather, one who recites in a loud voice in such places is a sinner. It is stated in *Fatawa shami* that the recitee of the Qur'an should respect the Qur'an.

"In this way, one should not recite in market places of work. If he recites in such places then he will himself be violating the respect due to the Qur'an. So, he will be a sinner, not those who are occupied in work." (*Fatawa Shami.*)

If these people who have assembled recite the Qur'an inaudibly, none of them raising his voice, then it is proper, but it is not (always) possible for all of them to recite the Qur'an without being heard because everyone is not aware of the rulings.

One of things we cannot understand is why do they observe the thirdday to recite the whole Qur'an? Why do they not do it on the first

* bordering the unlawful.

day? If anyone is arrested then his family members try to bail him out on the very first day. Or, shall they wait until the third day? They do their best to get him released on the first day as quickly as possible and leave no stone unturned for that. But, if an angel of Allah takes away someone's soul, his people wait for the third day to convey reward to him and to recite the whole Qur'an. Is it not ignorance?

As far as we can we must convey reward to the deceased the same day because the Prophet ﷺ said, "The grave is the first stepover to the Hereafter. If the deceased gets through the questions put there then he will get through every other stage but if he fails, he will fail along.

Dear Readers! When a person dies, you must exert yourself as much as you can to convey as much reward as possible to him on the same day so that he finds it easy to give answers to the questions put to him. If a poor man cannot do it the same day then that is a reasonable excuse but a rich person must do it the same day. However, the custom of doing it on the third day is not religion. The observance of the tenth, twantieth, fortieth days is also a custom. It is our ignorance that we wait for the deceased to have a thorough thrashing from the angels before we convey reward to him. What more ignorance?

The Kalimah On The Shroud & The Azan At The Grave

کفن پہ کلمہ اور قبر پہ اذان

When a man dies, he is given a bath and then shrouded. Some people write *kalimah tayyibah* * the shroud, and after burying him call the azan at his grave. Both the things are disallowed.

"If the *ahd namah* is written on the forehead of the deceased, on his turban or his shroud then is hope that Allah will forgive him."

(*Durr. Mukhtar.*)

This is the text that those who inscribe on the shroud rely on. But the text mentions the *ahd namah* not the *kalimah*. Even if that is presentable (as evidence) then it is not found in a Hadith or sayings of the

* لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (There is no god but Allah and Muhammad is His Messenger.

Companions رضی اللہ عنہم. It is not an Imam's saying. Then how is it proved that *kalimah* may be written on a shroud. It is based only on a dream.

Someone had instructed that *Bismillah* * must be written down in full on his forehead and chest. Then another person saw him in a dream and asked him about how he fared. He said that the angels of punishment came to him but when they found *Bismillah* inscribed on his forehead they exclaimed." You are safe from Allah's punishment." (*Durr. Mukhtar.*)

Now, it could have been that *Bismillah* may have been written on the forehead only with the finger without pen and ink. Hence, some jurists suggest that *Bismillah* on the forehead and *Kalimah tayyibah* on the chest may be written in this way after given him bath and before shrouding him. Anyway, the injunctions of *Shari'ah* are not based on dreams. Ibn Silah has issued an edict that nothing should be written from the Qur'an and the Names of Allah. To write these things on the shroud, etc is to despoil them with the impurities of the deceased purposely. It is stated in *Fath al-Qadeer* that writing the Qur'an and Names of Allah on coins, the *mihrab*, (miches) and walls is *makrooh* for they might be trampled over or disrespected in some way. This tells us that it is *makrooh* to the first degree to write on the body or shroud of the dead person unless it is proved otherwise from a *mujtahid* or an authentic Hadith.

(*Ghayat ul-Awtar.*)

Further details may be seen in *Shami* (chapter on Funeral). The chapter concludes with the edict that *Kalimah* etc may not be written on the shroud.

And some people never offer *Salah* all their life, nor keep fast but drink wine, gamble, steal, associate with Allah, disbelieve commit *bid'ah* yet, when they die, what is achieved by writing *Bismillah*?

The advice to you, therefore is to regard life as a blessing. You must repent from past sins and get down to worship Allah sincerely. Do not place hopes on your heirs to be of help after your death for, they may not do anything conforming to *Shari'ah* to convey reward to you and they may abide by ignorant practices. If they conform to *Shari'ah* then Allah will accept their effort and give you reward, Insha Allah.

HADITH: { Sayyidah Ayshah رضی اللہ عنہ reported that the Prophet ﷺ said: If a congregation numbering a hundred Muslims offers *Salah* for

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* Bismillahir Rahmanir Raheem.

a deceased and they intercede for him then their intercession is accepted.} (*Mishkat. Muslim. Tirmizi.*)

HADITH: { Sayyidina Ibn Abbas رضی اللہ عنہ reported that he heard the Prophet ﷺ say: If on the death of a Muslim there assemble forty such people who have never associated anyone with Allah (and they offer the Salah of his funeral) then Allah accepts their intercession for the deceased. } (*Mishkat. Muslim.*)

"*Azan* is *Sunnah* for the five salah and (the) Friday (salah) and not for anything else." (*Ayn ul-Hidayah.*)

Azan is to invite as large number of a people as possible to join the salah. So, it is called in every mosque, five times a day. If azan was allowed after (someone's) death at the grave then it would have been called before the *salah* for the deceased to allow as many as possible to take part. When it is not called at the time of the funeral *salah* then how can it be allowed at the grave after burial. This is ignorance and their is no evidence for it. It is never called at a grave in Makkah or Madinah.

The more one abides by *Sunnah* the more high his rank, and the less he abides the lower his rank. The *ulama* are agreed that a person who goes against the *Shari'ah* and against the *Sunnah* might be an instrument of the devil, and he can never be a *wali*, provided he is same.

(*Ayn ul-Hidayah.*)

Circumcision ختنہ

It is *mustahabb* to have a child circumscised before he is twelve years old. If an old man embraces Islam but cannot endure the hardship of circumcision and an adept (doctor) attests to that then he may be excused because when a *wajib* can be waived on a valid reason, it is allowed, to a preferntial degree to omit a *Sunnah* (in such cases). Some authorities have ruled that if a grown up man can circumscisbe himself then he may do it otherwise he may not do it, but if he can marry a woman who is able to do it then he marry her and she may circumscisbe him afterwards. (*Fatawa Alamgiri.*)

The reasoning is that while it is *Sunnah* to circumscise (a male), it is *fard* to cover the body (of an adult male) from the navel to the knees. So, a *Sunnah* can be waived to observe a *fard* but a *fard* cannot be overlooked to observe a *Sunnah*. In the times of the Companions رضی اللہ

عنه, thousands of men became Muslims but there was no arrangement to get them circumscisbed.

The Muslims do regard the importance of circumcision but have forgotten the greatness of *Salah* and fasting. When a son is born, both parents remember their duty to circumscisbe him. If they are poor and cannot get him circumscisbed till he is seven or eight years old, they worry and fret over it. They would be prepared to borrow money but discharge this duty otherwise people would pass unpleasant remarks. However, the same parents do not even think about it if they neglect *salah*. The Muslims remember to observe circumcision but they have cast away thought of *salah* although the Prophet ﷺ had said that *salah* is a pillar of religion. The Muslims observe *nikah* (marriage) but neglect salah. Their insist that young men and young women must marry even if both neglect *salah*. However, *salah* is more important than *nikah*. Suppose there is no one to solemnise the marriage parents on both sides will worry their heads over it but they will give no thought to offer *salah*. In fact, often the bride and bridegroom both neglect salah, as also their parents. What is more important - marriage or *Salah*? If a man keeps a woman without marrying her, the most ignorant person will cut off ties with him, but no one pays the attention if he neglects *Salah*. We have forgotten the importance of *salah* and invite Divine displeasure on us.

About Mosques مسجد کے مسائل

There was no *minar* * in the times of the Prophet ﷺ to call the azan from there. Sayyidina Bilal رضی الله عنه used to climb over the roof of the Mosque to call the *azan*. Then Sayyidina Ameer Mu'awiyah رضی الله عنه had the *minar* built. *(Ghayat ul-Awtar. Durr Mukhtar.)*

"It is *sunnah* to call the *azan* from an elevated place, not within the Mosque. *Azan* should be called from outside the mosque preferably from a minaret or a tower." *(Ayn ul-Hidayah. Fatawa Alamgiri.)*

Ibn al-Haj Muhammad Maaliki رضی الله عنه has written in his book *Madkhal* that is *sunnah* for the Friday *salah* that when the imam sits on the *mimbar*, the *muazzin* should be on the *minar*. This method was followed in the times of the Prophet ﷺ and Sayyidina Umar رضی الله عنه. Then, in the times of Sayyidina Uthman رضی الله عنه, a second *azan* was

* Minarettes

added and it was called out at Zawra (the market place of Madinah), and the tradional *azan* continued to be called from the minar (meaning the roof). Then, Hisham ibn Abdul Malik as the governor, had both the *azans* called from the minar (instead of the market). Till then there was only one *muazzin* who called the *azan* after *zawal*. Then the azan that used to be called from the *minar* when the *imam* sat on the *mimbar* since the times of the Prophet ﷺ began to be called from (the mosque) face to face of the *imam*. (*Marginal notes: Sharah Wiqayah*)

So, only one *azan* was called (for Friday *salah*) from the roof of the mosque in the times of the Prophet ﷺ and Sayyidina Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. Then Uthman رضی اللہ عنہ added an *azan* that was called from the market place of Madinah. Then Hisham ibn Abdul Malik brought this *azan* also to the *minar*, and the *azan* that used to be called from there to the place opposite the minbar, and everyone found this change to be good. No one raised an objection. Thus, both the *azan*s of Friday are proper.

Mawlana Mufti Kifayat ullah رحمۃ اللہ علیہ has given an edict as follows. Question: Where should one call the *azan* of *khutbah*? Ans: From opposite (face to face) of deliverer of the *khutbah* (sermon). It may be near the Minbar, or beyond a couple of rows, or beyond all the rows inside the mosque or outside it. It is allowed in any (of these) ways.

(*Ta'leem ul-Islam.*)

"The respected scholar regard that it is *makrooh* to place (empty) sand bags, grass, jute-mats, etc for people to rub their feet on."

(*Ayn ul-Hidayah.*)

"It is *makrooh* in the view of the Imams to place jute bags in the mosque with which to wipe the feet, as they do now-a-days.

(*Fatawa Alamgiri.*)

These mats should not be placed in the mosques but outside it for it is *makrooh* to place them inside the mosque.

"It is *makrooh tahreemi* to sit inside mosques only to discuss worldly matters. But if, after having worshipped, anyone talks of such things from which a lesson is derived or gratitude to Allah is expressed or the hereafter is remembered then there is no harm." (*Ayn ul-Hidayah.*)

"It is *makrooh* to climb over the mosque's roof. Thus, it is makrooh to go up to the roof to offer the congregational prayer because of servere heat. But, it is not *makrooh* to go up out of necessity if there is no space

in the mosque to accomodate anyone else in the congregation."

(*Fatawa Alamgiri. Ayn ul-Hidayah.*)

"The supplication that is made between the two khutbas is *bid'ah* and very makrooh. Also, it is makrooh and never allowed to call out *salah* before the Friday (*Sunnah*) as is done at some places."

(*Noor ul-Hidayah. Sharah Wiqayah.*)

"The getting down one steps and then ascending again, as (some) *Khateebs* (those who deliver the sermon) in the *Khutbah* do is an evil *bid'ah*."

(*Ghayat ul-Awtar. Durr Mukhtar.*)

Ahadith For Guidance هدایت کی حدیثیں

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ فَأَصْلِحُوْا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُوْنَ ٥

{ The believers are but brethren so make peace between your (contending) brethren, and fear Allah that you may be shown mercy. } (al-Hujurat, 49:10)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, "A Muslim is another Muslim's brother (in religion). No Muslim must oppress another Muslim, nor leave him in distress, nor consider him base. *Taqwa* is here, and he pointed to his chest three times, and said, "it is enough evil for man to consider his Muslim brother as lowly and disgraced. Everything of a Muslim is forbidden to a Muslim - his blood, his property and his honour." }

(*Mishkat. Tirmizi Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abu Musa al-Ashari رضی اللہ عنہ reported that the Prophet ﷺ said: A Believer is like a wall for another Believer. One portion of it supports the other. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said, Everyone of you is a mirror for his brother. Hence, if he finds in him a defect or wrong then he must remove it. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone removes a Muslim's anxiety and hardship in this world then Allah will remove one of his anxieties and hardships on

the Day of Resurrection. And, if anyone removes the worldly poverty of a poor and makes easy his difficulty then Allah will make his difficulty easy in this world and the next. And, if anyone conceals a Muslim's faults then Allah will conceal his faults in this world and the next. And, Allah is always occupied in helping His slaves as long as that slave is occupied in helping his brother. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Darda رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone forestalls an attack on the honour of his brother then on the Day of Resurrection Allah will remove the Fire from his face. } (*Tirmizi.*)

HADITH: { Sayyidina Anas ibn Maalik رضی اللہ عنہ reported that an old man came with an intention to meet the Prophet ﷺ but the people were slow to give him passage. So, the Prophet ﷺ said, "He who does not show mercy to our young and respect to out old is not one of us." } (*Tirmizi.*)

HADITH: { Sayyidina Jarir ibn Abdullah رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone does not have mercy on others, Allah does not have mercy on him. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that he heard the Prophet ﷺ say: Mercy is snatched away only from the unfortunate. } (*Tirmizi.*)

HADITH: { Sayyidina Abdullah ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: Ar-Rahman * is merciful to those who show mercy. Hence, show mercy to those on earth. If you do that, the One in heaven will be Merciful to you. *Rahm* (رحم) is the root of *Rahman*. whoso joins it Allah will join him and whoso severs it Allah will sever him. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Bakr رضی اللہ عنہ reported that the Prophet ﷺ said: He is accursed who hurts a Believer or defrauds him.} (*Tirmizi.*)

HADITH: { Sayyidina Jabir ibn Abdullah رضی اللہ عنہ reported that the Prophet ﷺ said: Every good deed is a *sadaqah* and it is also a good deed that you meet your Muslim brother with a cheerful face. } (*Tirmizi.*)

HADITH: { Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Of the faithful, he has the most perfect faith who has

* The Merciful, an attribute of Allah

the best character of all. And those of you are good who are good to their women. } (Tirmizi.)

HADITH:{ Sayyidina Abu Darda رضی اللہ عنہ reported that the Prophet ﷺ said: He who is given a share of mildness is given a share of good and he who is deprived of a share of mildness is deprived of good.} (*Tirmizi.*)

HADITH:{ Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: Those of you whom I love much, who will be nearer to me on the Day of Resurrection are those who have the best manners of all people. And those of you whom I despise much, who will be further away from me on the Day of Resurrection are those who speak too much are rude to other people, and given to vulgarity and arrogance. } (*Tirmizi - abridged.*)

HADITH:{ Sayyidina Ibn Abbas رضی اللہ عنہ reported that the Prophet ﷺ said: It does not behove us that we take back that which we have given to someone. (He who does this like a dog that eats what he omits.)} (*abridged - Tirmizi.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone gives respite to a hard pressed or writes off his debt then Allah will give him refuge under His throne on the Day of Resurrection when there will be no shade eccept its shade. } (*Tirmizi.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: It is cruelty on the part of a rich man to evade a creditor.} (*abridged - Tirmizi.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: He who does not thank people, does not thank Allah (also). } (*Tirmizi.*)

HADITH:{ Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: There was a man before you whom Allah had forgiven because he behaved mildly while buying and selling and demanding from his debtors. } (*Tirmizi.*)

HADITH:{ Sayyidina Huzayfah رضی اللہ عنہ reported that the Prophet ﷺ said, : It does not behove a believer that he debase himself." His Companions رضی اللہ عنہم asked, "How can he debase himself?" He said. "To put oneself in difficulties and anxieties which one does not have enough strength to endure is like debasing oneself. } (*Tirmizi.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the

Prophet ﷺ said: If anyone weeps from fear of Allah then he will not go to Hell till such a time as the milk squeezed from the udders returns to the udders (which mean that will never go to Hell.) And the dust on the path of Allah will not be found with the smoke of Hell. } (*Tirmizi.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Look at him who is lower than you. Do not look at him who is higher than you. In this way you will not think poorly of the blessings of Allah on you. }
(*Tirmizi.*)

HADITH:{ Sayyidina Zayd ibn Arqam رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone makes a promise and it was his intention to fulfil his promise but he could not keep his promise (for some reason) then there is no sin on him. }
(*Tirmizi.*)

HADITH:{ Sayyidah Ayshah رضی اللہ عنہا reported that in the sight of the Prophet ﷺ that deed is most liked which is preformed constantly.}
(*Tirmizi.*)

HADITH:{ Sayyidina Abdullah ibn Umar رضی اللہ عنہ said, "He who observe silence gains salvation." } (*Tirmizi.*)

HADITH:{ Sayyidina Jabir رضی اللہ عنہ reported that the Prophet ﷺ said: There is a cure for every disease. When the treatment is according to the disease., the patient gets well by the command of Allah. } (*Muslim.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: Men are mines as there are mines of gold and silver. Those people who excelled in the days of Ignorance, also excel in Islam.}
(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Utbah ibn Aamir رضی اللہ عنہ reported that the Prophet ﷺ said: "Keep yourself from going to a woman stranger." An Ansar who heard this asked. "What do you say about a brother-in-law *, O Messenger of Allah." He said, "A brother -in-law is death." (He is the most dangerous.) } (*Muslim.*)

HADITH:{ Sayyidina Abu Hurayrah رضی اللہ عنہ reported that the Prophet ﷺ said: He, whom Allah saves from the mischief of that which is between his jaws (the tongue) and the mischief of that which is between his legs (his private parts), will go to Paradise. } (*Tirmizi.*)

HADITH:{ Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet

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* Husband's brother.

ﷺ said: If a Muslim has something for which he should draw a will then it is not allowed to him to let two days pass away without drawing a will for that. } (*Ibn Majah.*)

HADITH: { Sayyidina Jabir ibn Abdullah رضی الله عنه reported that the Prophet ﷺ said: He who dies having drawn a will dies on (the path of) *Sunnah* and on a righteous attitude. Rather, he is a martyr and will be forgiven. } (*Ibn Majah.*)

HADITH: { Sayyidina Anas رضی الله عنه reported that the Prophet ﷺ said: If anyone conspires to deprive his heirs of his legacy (wealth, property, etc. then Allah will not let him inherit Paradise. } (*Ibn Majah.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: A Men performs pious deeds for seventy years but wrongs someone in his will while he dies; So his death is on evil and he will go to Hell. And a man does bad deeds for seventy years but draws his will justly while he dies; so he will go to Paradise. } (*Ibn Majah.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: If anyone of you beats someone then he must refrain from striking him on the face. } (*Bukhari.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ say; Sometimes a man says such a thing because of which he goes on descending down Hell, so far as the distance between east and west. } (*Muslim.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said that Allah says: There are three men whom I will antagonise on the Day of Resurrection:

(1) He who makes a promise on My name but violates his promise.
(2) He who sells a free man and takes his price.
(3) He who hires a labourer and gets him to do all work but does not pay him his dues. } (*Bukhari.*)

HADITH: { Sayyidina Ibn Umar رضی الله عنه reported that the Prophet ﷺ said: When three of you are together then do not leave the third so that the two may talk secretly unless many people come together so that (the third) may not feel bad. } (*Bukhari.*)

HADITH: { Sayyidina Abu Hurayrah رضی الله عنه reported that the Prophet ﷺ said: The gates of Paradise are opened on Monday and Thursday and everyone who does not associate with Allah is forgiven, but he is deprived of forgiveness who bears malice towards a Muslim.

The angels are told, "Give them respite that they may make a compromise. } (*abridged - Muslim.*)

HADITH: { Sayyidina Abdullah ibn Masood رضي الله عنه reported that the Prophet ﷺ said: He who has so much as a grain's worth of faith in his heart will not go to Hell. And, he who has so much as a grain worth of arrogance will not go to Paradise. } (*Muslim.*)

HADITH: { Sayyidina Sa'eed ibn al-Aas رضي الله عنه reported that the Prophet ﷺ said: The right of an elder brother over his younger brother is like a father's over his son. } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Abu Musa رضي الله عنه reported that the Prophet ﷺ said: The pious and the evil are like the seller of musk and the kiln owner. The seller of musk will give you musk free or you will buy it from him, or if anything, you will be happy with its pleasant odour that will refresh your heart and mind. As for the kiln owner, he will either burn your clothes or you will get a bad smell from him. }

(*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidah Asma bint Yazeed رضي الله عنها reported that she heard the Prophet ﷺ say: "Shall I tell you who are the best among you." The Companions رضي الله عنهم said, "O Messenger of Allah do tell us." He said" The best among you are they who remind you of Allah when you look at them." } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Ibn Umar رضي الله عنه reported that the Prophet ﷺ said: Faith and modesty are placed together. If one of them is taken away, the other too is taken.

In the version of Ibn Abbas رضي الله عنه the words are: If one of them is taken away, the other follows it. } (*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidah Asma bint Yazeed رضي الله عنها reported that the Prophet ﷺ said: Lying is allowed only in three cases.

(1) A man's lying to his wife to please her.
(2) Lying in warfare.
(3) Lying to strike a reconcilian among people. }(*Mishkat. Mazahir-ul-Haq.*)

HADITH: { Sayyidina Ibn Umar رضي الله عنه reported that the Prophet ﷺ said: Allah has forbidden Paradise to three people.

(1) The person who has always consumed wine.
(2) He who disobeys his parents.
(3) He who gets his women folk to commit indecency (adultery). }

(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Abu Musa al-Ashari رضی اللہ عنہ reported that the Prophet ﷺ said: Three people will not go to Paradise.
(1) An alcoholic.
(2) One who severs ties of relationship.
(3) One who relies on sorcery. }
(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidah Asma bint Yazeed رضی اللہ عنہا reported said that food was presented to the Prophet ﷺ and then to them but they said, "We are not inclined to eat" (although they were hungry yet they said so out of formality). The Prophet ﷺ said, "Do not mix together hunger and falsehood." }
(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: If anyone is invited to a meal and he does not accept the invitation then he has disobeyed Allah and His Messenger ﷺ. And if anyone gate crashes to a meal then he has gone like a thief who returns after robbing property. }
(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet ﷺ said: Nothing averts Divine decree but piety. }
(*Mishkat. Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Abdullah ibn Zam'ah رضی اللہ عنہ reported that the Prophet ﷺ admonished those who laugh when someone breaks wind, Saying, "Why does one of you laugh on something that he does himself?" }
(*abridged. Mishkat Mazahir-ul-Haq.*)

HADITH:{ Sayyidina Abu Darda رضی اللہ عنہ reported that the Prophet ﷺ was asked, "How much should one learn to become a *faqeeh* (jurist. Scholar)?" He said, "If anyone preserves in memory forty Ahadith concerning religious commands to profit the *Ummah* then Allah will raise him on the Day of Resurrection as a *faqeeh* and I shall be his intercessor and witness on the Day of Resurrection." }
(*Mishkat. Mazahir-ul-Haq.*)

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝

{ So whosoever has done an atom's weight of good, shall see it.
And whosoever has done an atom's weight of evil shall see it. }
(az-Zilzal, 99:7-8)

Do not consider a small act of piety too little. You will get it as a large deed. And do not consider a small sin meaningless, for it might add up to a large number. Man will find in his Record of deeds, the very infinitesmal deeds, good or bad, and the large ones. When a sin is done

only one is recorded but a righteous deed is written down ten times, or many times over, if Allah wishes. Rather, bad deed are also erased against righteous works. Also, when the pious deeds exceed the evil even by a very small margin, the person is sent to Paradise. (*Tafseer Ibn Katheer.*)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ٥ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ٥ وَقَالَ الْإِنسَانُ مَا لَهَا ٥ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٥ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ٥

{ When the earth is shaken with its utmost shaking, and the earth casts forth its burdens, and man says," What is the matter with it?" On that Day it will relate its tidings because your Lord shall have inspired it (to do so). } (az-Zilzal, 99:1-5)

It is transmitted by Muslim that the Prophet ﷺ said: The earth will vomit from its belly. Gold and Silver will come out like pillars. The murderer will look at that and regret having murdered someone for that property which will lie unclaimed, no one even eyeing it to satisfaction. Also, the one who had severed ties of relationship will sense remorse for having broken those ties for the sake of these riches. The robber too will repent in this manner.... Man will be preplexed. He will wonder why the solid earth shakes under him. He will be more bewildered on seeing earlier corpses being thrown out .... The earth and the heaven will change and all will stand before *al-Qahhar* (the Dominant), Allah and the earth will bear witness that so-and-so had disobeyed. (*Tafseer Ibn Katheer.*)

اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ٥

{ Allah is our Lord and your Lord. For us are our deed and for you are your deeds; there is no contentin between us and you. Allah will gather us together, and to Him is the eventual return.} (ash-Shura, 42:15)

Dear Readers! There will come the Day of Resurrection when Allah will revive all of us. Accounts will be taken from everyone. On that day, truth and falsehood would be known clearly, and everyone will get reward of punishment for his deeds.

O our Absolute Master; You are All-Forgiving! You are kind. You are Merciful. We are your slaves. We are from the *Ummah* of your dear Prophet Muhammad, Mujtaba, Mustafa ﷺ. We hope for your Mercy and forgiveness.

O our Lord! Through your Mercy, open the doors of mercy for the *Ummah* of your Prophet ﷺ all of whom recite the *Kalimah* with your name. Let them have good in this life, and security of faith. Relieve them of all anxiety and grief in this world and the next.

On the Day of Resurrection, grant me and my parents and all my Muslim brothers your Mercy and the intercession of your Prophet ﷺ.

Aameen!



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